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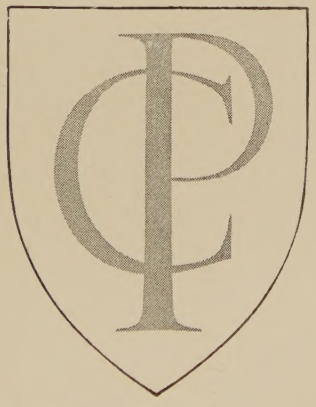

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Foreword

Of the contributors to this issue Mrs. Wilson is a member of the Prudential Committee of the American Board; Mr. Elliott is pastor of the Church in Whittier, Calif.; Mr. Richards, a retired Congregational minister, is author of *Samuel J. Mills, Missionary, Pathfinder, Pioneer and Promoter* and of other books; Mr. Birge, who has just earned his Ph.D. from Hartford Seminary, is in charge of publication work of the Near East Mission; Mrs. Grabill is chairman of Department of Woman's Work of the Massachusetts Congregational Conference and Missionary Society; Professor Dodd of the American University in Beirut has been helping conduct a five-year agricultural and village welfare experiment in Syria, financed by the Near East Foundation.

Mr. Bullock is pastor of the Church in McCook, Neb.; Mrs. Cowles was a member of the Zulu Mission for thirty-eight years; Mr. Orner, member of the East Africa Mission, describes his work; Mr. Curtis is principal of Mount Silinda Inst itute in East Africa; Mr. Hertz is principal of Santee Normal Training School in Nebraska.

The article on Clifton Springs, by no means inspired by sanitarium authorities, is the spontaneous reaction of a member of our staff after a restful and recuperative vacation spent there. Mission boards and missionaries have been interested in the undertaking since its beginnings. Clifton Springs is not many miles distant from Canandaigua, N. Y., where the Granger Homestead is located.

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Mars and Mercy

MILLIONS of Japanese devotees of Kwannon, the goddess or god of mercy—the one who looks down upon suffering, needy humanity with infinite compassion—are today supporting a militaristic government in the task of making the Chinese people serve its nationalistic purpose, while millions of Italian worshippers of the "Mother of God" are enthusiastically backing Mussolini in his purpose to subjugate the Abyssinians. German millions, though bred upon Luther's great hymn, are paying tribute to Kultur with unpublished ends in mind, and even democratic America, with all its boasted love of freedom and peace, is "getting ready for something" by adding vast sums to its military and naval expenditures.

"Of what use is Religion," we cry, "when Nationalism dominates? What chance has the God of Mercy when Mars is in the ascendant? Is Christianity proven futile as a saving force in society, and must it sit sadly by, like the League of Nations, helpless and despised by those who are working their will upon the weak? Can cynics get away with the statement that the Church of Christ is done?"

Of course we do not have to become alarmists as we watch the development of national selfishness and the will to war. Yet we cannot help becoming very serious, and each can search his own soul to see if he is as really concerned over this matter as he should be.

If the Christians of the world cannot prove Religion dominant in national as well as personal life, who can? If the Church—as individuals or as a fellowship—cannot prevent wars and produce world peace, what concern can? Surely, if there are any humans capable of controlling the destinies of man, it is those who experience in their own lives the compassion of a merciful Father and are ready to go the "Way of the Cross," if necessary, in order to shock peoples into a realization of the menace that threatens them, to help in molding public opinion the world over against war, and to secure enlightened, effective action for peace everywhere.

We need not feel helpless. Each of us, no matter how humble or circumscribed, can do something. We can keep on asserting that wars must cease because they waste human life and produce economic chaos; because they unleash demoralizing instincts and interfere with the normal growth of civilization; because they breed other wars and will eventually destroy us altogether. We have courage enough for that. We can also begin talking up that Plebiscite on Peace which our Fellowship is to conduct in November, and doing our part in seeing to it that everybody knows what he is doing when he votes. We can surely go on supporting the missionary enterprise at home and abroad, a movement that has demonstrated again and again its potency as a will-to-peace agency. We can keep steadily at this fundamentally religious and social work of ours, knowing that as individuals and society are led to contemplate Him who is the "Face of God," they will be quietly but truly transformed into His image of compassion and love. For where the true missionary goes there Mercy is bound to win over Mars in the mind of man.

And we all can *pray*. After all, "except the Lord build the house they labor in vain that build it." Miracles have been performed by prayer in the past. Equally wonderful and unexpected things can be done now. It is as true today as it has been all down through the ages that "more things are wrought by prayer than the world dreams of," and that the surest way of advancing is when we are on our knees. Anybody who likes to say that he is a man of action rather than a man of prayer knows next to nothing personally of this great power at his disposal. It is mainly through prayer that he can grow into the compassionate likeness of Christ. It is principally through prayer that we learn to suffer with those that are exploited the world over and express in heart and life a real redemptive love. It is only through "fasting and prayer" that the impossible is done. Peace will never come on earth so long as there is a prayerless Church. On the other hand, it will come if, when and as we truly pray.

The Nyoirin Kwannon

By Hazel T. Wilson

ALMOST a year ago we were in Japan. The weeks spent in that cherry-blossom land seem perfect: a dream come more than true; a choice treasure to be brought forth often from its secret hiding place of memory and thought upon with an inner glow of satisfaction.

The center of our interest was, of course, Kobe College and the dedication of its splendid new campus, but there were also visits to Matsuyama, Miyajima, Kyoto, Omi, Okayama, Nikko, Nara, and Tokyo. One of our most vivid memories is of our experience in the presence of the Nyoirin Kwannon. [Photograph reproduced on our cover.]

It came at the close of a memorable day spent in ancient Nara under the guidance of Sarah Field, who so loves the arts and cultures of old Japan. We had fed the many graceful but greedy deer in the famous Deer Park; had walked under the great Cryptomeria trees along the path, bordered with thousands of stone lanterns, that led up the hillside to the Kasuga shrine; had wandered through the Moon Temple; had swung the great beam hanging from its roof so that it struck the Great Bell, sending a wave of melody through the air; had stood in awe before the great bronze Daibutsu Buddha housed among the old paintings and frescos in the Shosoin! and had wandered through the ancient Horyudji Temple of Shotoku.

Finally, late in the afternoon, weary in mind and body, we stopped before a gate in the old temple yard. Miss Field and I ventured in, the others deciding to rest. An old priest, admitting us, directed us to the back of the yard. There a door was opened by a rosy, smiling little nun with shorn head, and we entered, not a dirty, dusty, musty temple, but a room fairly shining with brass and bright with gay tapestry and bits of embroidery.

There before us, in the main shrine quite filling the room, stood the beautiful Nyoirin Kwannon. The story goes that this figure was carved by Prince Shotoku when he was sixteen years old, and represents himself as he imagined he would look if he were the incarnation of the Goddess of Mercy.

It is carved of wood, but with the smoke from the altar incense rubbed into it through the many years, it has come to have the appearance of old silver. The glow from the candles below cast lights and shades upon it, bringing out the beauty of form and the perfect lines of the figure.

We stood before it quietly for some time. Soon all the fatigue of the moments before had disappeared and in its place came great exaltation and an all-pervading peace. In the presence of the beautiful a miracle had been wrought in our minds and also in our bodies.

The little nun seemed to feel our true appreciation of her charge, and as we came away she slipped before us into the garden, picked from the camellia tree sprays of white blossoms, and laid them, with something of love and understanding, within our hands.

As we rode away, a great joy within us, the perfect lines of the Kwannon filled our minds completely. I found myself wondering then, and still am wondering, what kind of a person I should be if the love and spirit of my Lord Jesus Christ should become incarnate in me.

I thought of the carving and remolding that would have to be done if I should become a fit image of Him: how much more kindness and true gentleness of character must be mine; how much more tolerance of the differing views of others and charitableness towards others' failures and mistakes; how much more abounding joy in his love and service.

If I could be so carved in His image, then perhaps the same sort of miracle might take place in the lives of those around me as we had experienced in the presence of that perfect Kwannon.

No memory of our world trip comes back more often to warm and stir me: the quiet temple yard, the rosy little nun, the white camellia tree from which she picked the blossoms, and above all the uplifting beauty and true perfection of that rare Nyoirin Kwannon.

California Churches Befriend the Japanese

By Homer H. Elliott

TWENTY-FIVE years ago, when Japanese gardeners began raising on the fertile acres of Southern California more and better truck than the Americans they encountered a great deal of antagonism. Even in the churches many people were prejudiced against them, with the result that they suffered greatly from loneliness and from being completely misunderstood.

But instances like the following have brought about a new attitude and spirit and have wrought a miracle of Christian fellowship.

AT MONTE BELLO

One of Southern California's finest examples of what the Congregational churches have done in the way of developing and organizing, creating a spirit, and training racial leaders to carry on the work is at Monte Bello.

In 1915, by the aid of some Christian people in the Whittier church a small group of Japanese youngsters were gathered in an old building in Monte Bello and a Sunday school was started.

It had a hard struggle at first: many of the Japanese were skeptical as to the motives of the Americans; the children were widely scattered over the country and their parents, some of them Buddhists, would not bring them to school; so that transportation had to be organized, earnest Japanese men driving over a hundred miles every Sunday to pick up the children in the morning and after Sunday school taking them home, spending thus most of their afternoon and supplying their own cars.

The attendance grew from a dozen to fifty or sixty. A larger and better meeting-place was obtained through the help of the Congregational Home Missionary Board and has been remodeled into quite a nice little church.

As a result of the faithful work of Mrs. Emily Gardner and Ida Richter, both former missionaries, and of Mary Griffith, Ida Jacobs, and Mrs. Flora Knapp, all from the Plymouth Congregational Church of Whittier, the church grew to the point where it was possible to call Rev. Joseph K. Fukushima to be its pastor. Under his able leadership it has made fine progress and was admitted into the fellowship of the

Rev. K. Fukishima, and family. He is one of the most influential Japanese leaders in California.

Churches of the Southern California Conference about five years ago.

AT NORWALK

Another story of courage and fine devotion is that of the Japanese church at Norwalk, Calif. A few faithful members of the Whittier Friends' Church began in 1920 with a very small group that met in old buildings, within enclosures of cars or wherever it could.

Gichi Misu, then a student in Whittier College, started the little Sunday school among his people, and Mrs. Lydia Cammack worked diligently to establish a friendly relationship between the Japanese and the American Christians.

Probably there is no one so beloved among the Japanese in Southern California as is Mrs. Cammack. She has on her rolls over six hundred Japanese she has helped during the twenty-seven years of her varied relationships with them. She has done innumerable kindnesses and they have shown their appreciation in a very gracious way.

Opposition to the Sunday school from Ameri-

The Norwalk Japanese Friends Church and friends and members of the Sunday school and church. In the back row are Mrs. Lydia Cammack and her daughter and helpers from the Whittier Friends Church. Mrs. K. Ishihawa, wife of the pastor, is near the right front.

cans believing Japanese labor would cause future difficulties was very serious at first. For several years their antagonism was so great that it was hard to find a place to meet.

Finally Mrs. Cammack called together the Home Missionary Board of the mother church in Whittier and told them something had to be done. The Committee subscribed $120, then went to the classes of the Sunday school and to the church as a whole for additional help.

The little church being planned for the Japanese was, at Mrs. Cammack's suggestion, apportioned among the classes of the American Sunday school. Her own class was asked to provide the foundation, another the floor, another the walls —and so on until the whole building was provided for; the Japanese people did a great deal of the work themselves, and soon it was finished.

Now, with an enrollment of over a hundred in its Sunday school, with young people's meetings and other clubs, and a splendid church service, the little church under the leadership of a full-time pastor, Rev. K. Ishihawa, is a real success.

The Japanese have discovered from these practical demonstrations of genuine friendliness that Christian love is deeper than racial boundaries. Gradually they have taken over the work of teaching and leadership until now only a few go out from the mother churches in Whittier to help. Sub-missions have been started in other colonies to which they have moved.

These Japanese have made a fine place for themselves in the communities where they have settled. By their graciousness and industry they have made many American friends. The fellowship between the two races has never been so close. No doubt the Christianizing influence of the Gospel has had much to do with bringing about such a spirit in Southern California.

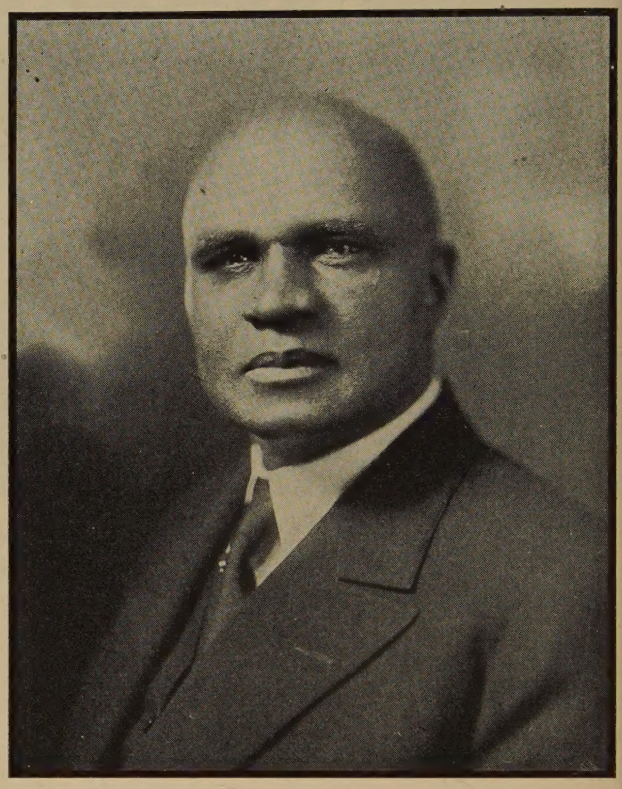
For what reason, pray,
Have I come on life?
And what, now that I'm born,
Should I do or be?
If to eat, to work, to sleep—
If such be all my task—
What else am I, pray tell,
Than bird or beast?

Is it not that I should holy live?
That Heaven's glory, and Earth's too
Should glow through me?
Is it not that I should
Give forth fragrance, too,
That some, at least, of this world's dust
Should be made sweet?

Translated by C. B. Olds, from the Buddhist Shingon Service Book

Dr. DeBerry on the Negro Church

By John R. Scotford



William N. DeBerry of Springfield, Mass., is a surprising person. Quiet and unassuming in manner, and not given to the undue multiplication of words, he quickly impresses one by both his honesty and wisdom. But it is when he invites one to saunter about the neighborhood and survey the institutions which have grown up around his personality that wonder grows into astonishment.

At the heart of this community center stands St. John's Church, of which Dr. DeBerry was pastor for thirty years, with its adequate auditorium and considerable variety of rooms for social and educational purposes. Behind it stands the Dunbar Home for working girls and women; across the street the Dunbar Club for Girls, around the corner the Monroe Street Playground, open to children of all races in the community (where a couple of white girls were playing tennis at the time of our visit), and not far away the Dunbar Club for Boys, while out at East Brookfield is Camp Atwater, which will operate its fourteenth season this summer as a place of training and inspiration for Negro boys and girls. And every one of these institutions is in good repair, well fenced, freshly painted and immaculately clean. William DeBerry fell out with dirt and disorder many years ago—and they have never made up.

Some years ago the church and the community activities were "unscrambled," with Dr. DeBerry retiring from the pastorate to give all his time to the latter—now known as the Dunbar Community League and which involves the supervision of a budget of $26,500 a year.

In the light of such an exhibit it takes no argument to prove that Dr. DeBerry knows a good deal about both Negroes and churches. In the *Dunbar Record,* organ of the Dunbar Community League, he recently published "A critique of the Negro Church" from which we will quote a number of salient statements:

"Of all Negro organizations, the church occupies the position of greatest influence and popularity among the people. No other organization among them has the allegiance of such large numbers and in no other do they feel such a sense of freedom and ownership as they feel in this venerable institution which has played so conspicuous a part in the development and progress of the race. But during the past quarter of a century—the period during which the race has registered its high-water mark in general progress—the church itself has lapsed into a state of arrested development. During this period its grip upon the youth and upon the educated and more prosperous classes of the race has steadily weakened until today there is a 'great gulf' between it and them."

"The motive urged for conversion and church membership is personal, rather than social salvation. Men are exhorted to become Christians in order to save their souls rather than to enlist in

an effort to redeem the moral and social life of human society.

"The Negro church emphasizes adult religion rather than the religion of childhood and youth. While it maintains a church school for the religious education of its children, it places greater stress on spectacular revivals the object of which is the big game of adult conversion.

"It has invested too much money in pretentious houses of worship which are out of harmony with the economic status and ability of the people and lacking in the facilities for the practical social service which they so sorely need. This sinful misuse of the hard earned shekels of a people who are poor has placed about the necks of most congregations that worship in such cathedrals the millstone of perennial debt.

"Negro churches multiply in geometrical progression. They waste their energy and resources in competition, in unnecessary duplication, in inter and intradenominational strife. The misfortune of this sad plight is aggravated by the fact that the Negro church is the most popular center of the social life of the Negro people, and the chief rallying point of their social strength. What if the Negro church should utilize its strategic position and great influence in coördinating rather than dissipating the latent resources of power which center in it? The result would be the most significant reform in the social life of the Negro race since its emancipation from slavery. But such a revolution must await the advent of a radically reformed leadership in the Negro church, and the lifting of the standard of intelligence among the Negro masses."

I had read this article while on my way to see Dr. DeBerry. Before me were the group of well managed institutions which cluster about St. John's Church. In my mind there lingered the memory of the evening when a Negro friend had taken me to a Baptist church in South Carolina, where we had found a large audience listening to a "sermon" which in reality was nothing more than unintelligible rant punctuated by many exclamations and the physical contortions of two women who had appeared to have "got religion." St. John's Church represented one extreme of the development of the Negro church and the South Carolina incident the other.

"Can the Negro church get from where it is to where you think it ought to be without dying?" was my first question to Dr. DeBerry.

"The Negro church won't die; don't worry about that," he replied. "Individual congregations or even groups of them may cease to be, but the life expectancy of our churches as a whole is very good. The 'drift to the church' is still quite strong among the Negroes."

"But how are you going to get across the gulf between what has been and what the next generation will demand?"

"That is fundamentally a matter of leadership," he answered. "Our greatest need is for ministers of truly broad sympathies—men who can enter into the traditional religious experience of the past yet who at the same time can work towards the ideals of the future."

"Can you find many men who can span those extremes? I should think that it would take a lot of understanding and Christian grace."

"There are men who can do that," responded Dr. DeBerry, naming one in particular, and adding the comment, "You know our people will stand a lot if only they feel that you are one with them."

"Here in New England I suppose that there have been a good many white churches which have received Negroes into their membership?" I asked.

"Yes, there have been quite a few," Dr. DeBerry replied: "We have been criticized both in the church and in our social program for separating the Negro from a possible participation in mixed activities. To this I have two answers. The Negro member of a predominantly white church is doomed to be a wall flower. He has scant chance to develop leadership. In the second place, it is only through organization that we can make our influence felt in the community. As individuals we can do little; but as a group we are listened to. I grant that inter-racial organizations may be the ultimate ideal, but for the immediate future we will get ahead better as we train ourselves through distinctively Negro institutions."

Connecticut's Gift to "Newest America" (1812-1817)

By Thomas Clark Richards

In her tercentenary year many and great are the achievements recalled of Connecticut and her sons. No nobler service was ever rendered than when for the sake of Christ and America she poured her money and her sons into the Empire of the Southwest that the Newest America might become God's country.

RELIGIOUS SURVEY OF LOUISIANA PURCHASE

Ten days before the first missionaries of the American Board were ordained in the Tabernacle Church, Salem, Mass., Professor Moses Stuart of Andover Seminary wrote (January 27, 1812) to Rev. Abel Flint, secretary of the Missionary Society of Connecticut: "Two of our young men, Messrs. J. F. Schermerhorn and Samuel J. Mills, are contemplating a Tour, next June to *New Conn.* and down through all the New Settlements in the Western country to New Orleans. They expect to preach constantly, but have another great object in view, which is to collect accurate and extensive information respecting the State of Religion and the Church in *all the New Settlements* and make report of the same on their return, that the wants of those regions may be distinctively and fully known to the Christian Public."

Thus was the challenge to the churches issued by two theological students to make a religious survey of the empire known as the Louisiana Purchase, which nine years before had been transferred to the American flag and was largely unknown country to Protestantism. Mills, finding that he was not to be sent to India, was determined to be "Missionary Pathfinder, Pioneer and Promoter," in newest America. In a letter declining an invitation to settle in the Western Reserve, he wrote: "I intend, God willing, the little influence I have shall be felt in every state of the Union." The usual home missionary ground up to the time had been Western New York, Vermont, and parts of Ohio. Mills conceived of the home missionary work as national and that the Bible should follow the flag. The Missionary Society of Connecticut accepted the challenge and commissioned the young men.

When these two young men reached Nashville, Tenn. (after much missionary work along the way) they found General Jackson with fifteen hundred volunteers going down the Mississippi. He gave Mills and Schermerhorn passage on his boat to Natchez. They in turn secured a subscription of more than $100 from "Old Hickory" and his officers for the newly formed Tennessee Bible Society. In the thousand miles by water from Nashville to Natchez Mills reports no settlement with a regular Presbyterian (or Congregational) minister and seldom a Baptist or Methodist.

"There is, I believe, a very great stupidity generally prevailing in this Western world, as it respects a concern for the salvation of the soul; and a reason, which in part answers for this inattention to religious subjects is obvious: 'the people perish for lack of vision.' Comparatively few have a Bible in their homes, and people do not know where to get a Bible. There is great need of schools for the education of the children is very much neglected. At Natchez, with 1500 inhabitants, there is no organized church."

SPIRITUAL DESTITUTION

As the missionaries went into the Cotton Belt the spiritual destitution seemed worse. "To give these destitute afflicted Blacks the Scriptures would be like carrying the everlasting Gospel into the heart of Africa."

New Orleans had 25,000 inhabitants in 1812 and not a Protestant church building in the city, but "there is no difficulty in erecting theatres. . . . The Sabbath is high holiday, dancing, gambling, parties of pleasure, theatrical amusements and dining parties are the common business of the

day after mass in the morning. . . . I am told that Americans join in all these excesses," says Mills.

The Roman Catholic bishop said he had lived in France, but New Orleans was "the most desperately wicked place he had ever lived in." When Governor Claiborne was sworn in as American Governor in 1803 and raised the Stars and Stripes, only after a long search could a Bible be found (then a Latin Vulgate) on which to administer the oath of office.

The only Protestant church in all Louisiana was a small Baptist church at Opelousas; though Philander Chase, afterward bishop of Ohio and Illinois, conducted Protestant Episcopal services 1805–1811, and the Methodist circuit riders were in evidence.

Mills and Schermerhorn preached often in the state house, and organized a Bible Society, the call for its organization being signed by Governor Claiborne and twelve members of the legislature.

HIS SECOND MISSIONARY JOURNEY

Mills and his comrade did not visit St. Louis on this trip, but on his second missionary journey with Daniel Smith he reached St. Louis in November, 1814. They found a tumble-down French village of 2,000 people, of whom one-third were Americans. Mills expressed "high probability that it would become a flourishing commercial town."

But as another Connecticut pioneer three years later said, "One-half at least of the Anglo-Americans were a low, indecent grade and utterly worthless. Their nightly orgies were scenes of drunkenness and revelry. Among the frantic rites observed were the mock celebrations of the Lord's Supper and burning the Bible. . . . The boast was often made that the Sabbath had never crossed and never should cross the Mississippi." How Mills pleaded with the Missionary Society of Connecticut to send out "a young man of talents, piety and liberality of mind!"

The findings of this first Protestant survey of *Newest America,* a pamphlet of fifty pages by Mills and Schermerhorn, published in Hartford, 1814, "shed more light on the state of the destitute part of the country than all other documents then in existence." This and their other reports aroused tremendous interest among all

Mills' compass, which he carried on his home missionary journeys. Now in possession of Williams College.

denominations. The General Assembly of the Presbyterian Church organized its Board of Home Missions. The Baptist Missionary Society included in its program "domestic missions."

Mills gave a clarion call: "The whole country from Lake Erie to the Gulf of Mexico is as the Valley of the Shadow of Death. Darkness rests upon it. Only here and there a few rays of Gospel light pierce the awful gloom. This country now contains more than a million inhabitants. Their number is every year increased by a mighty flood of immigration. Soon they will be as the sands of the seashore for multitude. . . . And how shall they hear without a preacher?" The cry reached even across the Atlantic. Dr. Chalmers read and discussed it with fervor.

How that challenge was answered is one of the epics of missions. Within seven years and within a few miles of each other in Northwestern Connecticut were born the three men who did the most to bring Protestant principles and preaching to St. Louis: Mills, Salmon Giddings and John M. Peck.

GIDDINGS COMMISSIONED

The Missionary Society of Connecticut, in 1816 commissioned Giddings of Williams and

Andover to do missionary work in Missouri and Illinois,—a large contract! In spite of inveterate prejudice against New England clergymen because New England had vigorously opposed the War of 1812 at the Hartford Convention, Giddings organized fourteen Presbyterian churches in Missouri and Illinois including the First Presbyterian of St. Louis, of which he was pastor. Unsparingly he gave himself to the work and died of exposure and overwork in twelve years.

A few weeks after Giddings, the same society sent another recruit, Timothy Flint, who preached at St. Charles, Missouri. Twelve of the first missionaries to Missouri were Congregationalists, nine of them sent by the Missionary Society of Connecticut.

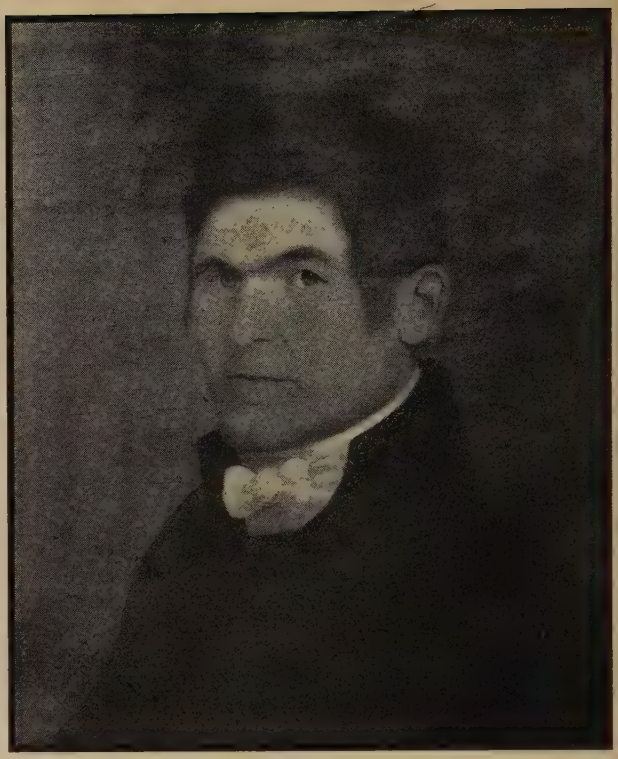
John M. Peck, sent by the Baptist Triennial Convention as missionary to Missouri, reached St. Louis in December, 1817. With Giddings he formed the first Bible, Sunday school, tract, and colonization societies of St. Louis. Peck published the first religious newspaper in the West, and was largely responsible for the American Baptist Home Missionary Society.

These Connecticut missionaries were also apostles of the schoolhouse as well as of the church and did much for establishment in three years of fifty schools of the right type in Missouri and Illinois, instead of schools conducted by drunken and illiterate teachers.

One must not forget the laymen leaders which Connecticut contributed to the cause. Stephen Hempstead, Revolutionary soldier and member of the Congregational Church at New London, followed his four sons to St. Louis in 1811. "Alone for five years, his light shone steadily and he faithfully performed the duties of supplying the destitute with the Bible and visited the poor, the sick and afflicted." His family was the nucleus and backbone of the first church organized in St. Louis. His son, Edward, was the first representative of Missouri Territory in Congress.

Connecticut did not forget Louisiana. Daniel Smith helped dedicate the Presbyterian Church building at Natchez on this missionary trip, and came back in 1817 to organize the church and become its first pastor.

The same year the Missionary Society of Connecticut sent Elias Cornelius to New Orleans. He organized the First Presbyterian Church, but refused the permanent pastorate, and devoted himself to the work of city missionary in hospitals and jails, among the seamen, and a congregation of a couple of hundred Africans. The citizens of New Orleans presented him with a gold watch as token of their appreciation in 1818.



Samuel Giddings, first resident minister in St. Louis

The Connecticut society sent at the same time a classmate of Mills in Andover, Samuel Royce, as missionary to the state of Louisiana with headquarters on the Red River, where he did yeoman service among many people who had never seen the face of a Protestant minister. Time would fail me to tell of what the Connecticut Bible Society did to supply the dearth of Scriptures in all this region. Mills labored at Andover to find suitable men to answer the challenge he issued, and he stirred the students with his contagious enthusiasm.

Professor Ebenezer Porter of Andover in 1815 wrote to Connecticut that they were so distressed at Andover with calls for men, they did not know what to do—in one week pressing applications for nine missionaries for different

[*Continued on page 352*]

Certainties and Uncertainties

By Brewer Eddy

THE PEOPLE of America have never before faced more complex uncertainties than they face today. Radical policies have been proposed which will eventually produce vital changes in the economic and political life of America. As we talk with friends on the streets or trains, or meet with casual groups, it is amazing to note the absence of all appreciation of where present tendencies will lead. Amid the experiments that are flowing from Washington, varied in form and immense in magnitude, our population lives on, bemused, almost dazed by conflicting policies in economic principles, combined with what seem to many to be mere political expediencies.

To this strange state of affairs must be added greater world uncertainties. Mussolini's ruthless purpose in Ethiopia, Germany's rash rearming, and the steady drift toward increasing armaments throughout Europe, leave us with a sense of the futility of every solemn pledge made by the nations for international righteousness or justice; while the aggressive attack of Japanese militarism upon helpless China in defiance of the Washington Pact is apparently succeeding without rebuke from the eight other nations signing that Pact.

Without taking into consideration the industrial and economic complications existing by the score in our homes, our churches and our communities, we may well admit that no other age has presented greater uncertainties in basic principles of government, and of morals.

In contrast, many of us find a refreshing certainty in thinking of the continuing convictions we hold concerning Christ. We believe His was the message and His the example needed by every nation on earth; that His spirit, lived by dictators, political leaders, cabinets, and business executives would solve every question, international, national and local, if given a fair chance to challenge and to conquer the spirits of men. Out of this certainty comes the conviction that Christian people everywhere should maintain their steady loyalty to the lines of work and the basic sense of duty that have guided their lives.

Certainties like these inspire confidence:

Of the college graduates listed in China's "Who's Who," thus occupying positions of leadership in the country, 51 per cent are graduates of our Christian institutions.

In one district especially in India, the government authorities gratefully acknowledge that their best teachers come from our higher schools. 90 per cent of all women teachers, and 30 per cent of all men teachers among 3,000,000 people are from our institutions.

Dr. Goodsell reports that he finds our missionaries the most coöperative of any he has seen, east or west. At Bangalore, the United Theological College is jointly sponsored by five missions —the Scotch, Wesleyan, Dutch Reformed, British Congregationalist and the American Board— and other missions are about to join the group. As the coöperative spirit reaches higher levels, anything that resembles rivalry or competition is eliminated.

Our local constituencies in all mission fields gave, in 1934, 50 per cent more than the total gifts from Congregational-Christian churches through the American Board.

We believe that the needs of many nations can best be met by selecting and training their leaders in the qualities of Christian character. We believe that our present missionary schools, colleges, hospitals, churches, are accomplishing exactly this result. We believe that our missionaries reveal both devotion and ability in their appointed tasks, and that the national Christian churches that are spreading in our mission fields have shown successful growth and give promise of permeating the life of their nations with the spirit of Jesus. We believe that our gifts toward the support of such work are definite contributions to the advancement of God's Kingdom of Righteousness on earth. Many hundreds of the Board's friends are expressing such beliefs in their gifts this summer.

We stand by these certainties and beliefs despite all the confusing uncertainties that perplex the world today, at home and abroad.

Spring at Clifton Springs

"Showery sprays of palest green"

By Grace H. Knapp

IT WAS about the middle of May when I arrived in this little town in New York State, and the park of its famous sanitarium was veiled with showery sprays of palest green.

Through the jade mist I made my way to a straight path bordered with maples beyond which the San golf course swept around the park west and south, sloping up low hills and ending at the edge of the woods.

I watched the golfers as I basked in the sun, but was really more interested in the players on the bowling green nearby. How wide of the mark they seemed to aim their balls—but they knew what they were about! I paid scant attention to the tennis games just beyond—too strenuous for my mood.

I was not a real patient, but had come to the San for rest and for some invigorating treatments. So, although a physician of its staff supervised my welfare, I had been let off most of the tests and examinations others were now going through in the laboratories and X-ray rooms of the new Woodbury Clinic Building hyphened to the older San. I need not even join those waiting in its lobby for an appointment in one of those rows of surgeons' and physicians' offices.

All the more time for strolling in the park, watching squirrels scamper up its magnificent elms, drinking from the fountain of sulphur water, wandering along the banks of the sulphur brook that had bleached white its pebbly bed, admiring the regal swan gallantly guarding his mate on her islanded nest in the middle of a miniature lake.

Not so fast! I *had* an appointment, but for a treatment, and in a few minutes was one of the number of bathrobed and be-slippered individuals who nonchalantly faced in the upper corridors the more conventionally—for the moment—garbed guests, as they hastened to the west wing and its marble booths where some of them might repose in big tubs of sulphur water bubbling like witches' caldrons, others in warm electric baths; while others still would have galvanic waves shake up and tone up sluggish systems, or would bask in ultra-violet rays or infra-red—or what have you?

Invited by the mellow notes of a carillon, I attended next morning the ten-minute devotions in the chapel opposite parlors and reading-room. The heart of the San, this chapel, with its stained-glass windows and the beautiful mosaic reproduction of da Vinci's Last Supper, memorial to Henry W. Foster, M.D., who founded this institution in 1850 and thirty-one years later deeded the entire and by that time very extensive property to a self-perpetuating board of trustees with injunctions to run it, not for profit, but at cost for the benefit of the sick.

The heart of the San, indeed, this chapel, symbolizing the founder's deeply religious spirit, his

desire to help, first and foremost, Christian workers: ministers, missionaries, and teachers. On that first board of trustees and ever since, there have been representatives of the Foreign Mission Boards of the Baptists, Congregationalists, the Dutch Reformed Church, the Episcopal Church, the Methodists, and the Presbyterians, and most of these Boards have endowed rooms for the benefit of their missionaries.

Dr. Foster arranged for a medical library, besides the general library. Though few patients even know of its existence, down in the basement of Woodbury, my acquaintance with the librarian and interest in special libraries and their systems led me, after treatments for the day were over, to the cool, shaded rooms with their shelves of up-to-date medical books and periodicals. The treasure of the library, however, is its file of case-records from the beginning to the present, and this of course no layman might ever see.

Down at the very base of things as I was, I might as well, I thought, take the elevator clear to the roof and its solarium, a huge room, all rose and gray curtains and cushions, wicker furniture, great ferns, and enormous sunny windows, delightful in winter, and now framing views of the rolling farm country north and east and south. To look west one must go through the billiard room to the breezy open roof.

Within the circled horizon was the Sanitarium dairy farm, and farther on its grazing farm. Sixty miles away was Ithaca and its Cornell University. In another direction lay the Finger Lake region and Canandaigua with its Granger Homestead, described in this issue.

That strong breeze gave me an appetite, and downstairs in the lobby I joined the group gathered around the five-o'clock-tea table presided over by the hostess. And behold! on the illuminated bulletin board at the desk an announcement: "Arrived! Quintuplets. To Mr. and Mrs. Clifton Swan. At the Lake." Watching the downy cygnets became a favorite outdoor amusement after that.

What a *homey* look the lobby and parlors have, I thought, as I wandered through them in the evening. Mellow lights everywhere and great vases of flowers. A large group in deep sofas and easy chairs made a circle in the lobby. It seemed to be having a lively time, for shrieks and shouts of laughter arose from it every now and then. Beyond, in the parlors, were others engaged in quiet games at tables, and in the furthest corner a radio spoke in muted tones to its addicts.

None of these guests talked about their ills. They seemed, not patients, but members of a pleasant family. This homelike feeling that permeated the whole San was due to the efforts and attitudes of the staff: of its lay members, doing all they could for one's comfort and pleasure; of its chaplain, its hostess; of its white-gowned nurses on every floor, alert to help and cheer; above all, of its physicians, scientifically expert, considerate, genial, whether in their offices or on their "rounds" to the rooms of patients too ill to leave their beds.

A walk in the park next the golf course

At lunch time the day I left, few of the men guests were to be seen in the main dining room. Rotary was meeting in a smaller dining room and the absentees were there. Suddenly, men's voices raised in song! The words were undistinguishable but the air was one of the sweetest in the world. And, as I now remember my visit to Clifton Springs, I seem to hear again the Bells of St. Mary's softly pealing,

And the carillons chiming and calling to prayer
In the chapel at Clifton, memorial fair
Of a soul that has left us an heritage rare.

Father Murphy Retires

By Robert W. Gammon

In accordance with the rules of the Home Boards Rev. Charles Grant Murphy will retire as district secretary of the Education Society for Nebraska and South Dakota on September 1. Thus will end forty-one years of service under our homeland societies—a record which at present is unrivalled.

Dr. Murphy was born in Ohio, where he graduated from Oberlin Seminary in 1894. He went immediately to the home mission church at Wallace, Neb., at the request of Superintendent Harmon Bross. Four years later he was commissioned as assistant to J. D. Stewart, the Nebraska representative of the Sunday School and Publishing Society.

A second phase of Dr. Murphy's career began in 1900 when he was sent to Oklahoma by Secretary George M. Boynton as state superintendent of the same organization. In 1907 Hubert C. Herring (senior) persuaded Dr. Murphy to become the joint superintendent of Oklahoma for both the Home Missionary Society and the Sunday School and Publishing Society.

About that time Mr. E. K. Warren of Three Oaks, Mich., became acquainted with Dr. Murphy and for a number of years financed Sunday school extension work under his direction in the Panhandle of Texas to the extent of from two to three thousand dollars a year. In 1912 Dr. Murphy resigned the superintendency of home missions, but retained his responsibility for Sunday school work in Oklahoma, adding to his territory Texas and Louisiana as well.

When the National Council voted at Columbus in 1917 to turn over the educational work of the Sunday School and Publishing Society to the Education Society, Dr. Murphy was transferred also. It was then arranged that he should go back to his first field, Nebraska, where he began anew in April 1918. For a year or two he did additional work in Missouri and Oklahoma, but in 1920 it was arranged that his district should include Nebraska and South Dakota only, and he has served these states with great faithfulness during these fifteen years.

If Dr. Murphy had done nothing through these more than forty years than the traveling required of him he would have had a full-sized job. Upon him fell the care of small, weak pioneer churches, ofttimes made up of many elements and much given to controversy, and practically always in poverty. His service was rendered in new states which furnished scant comforts for the traveler, nor was he supplied with the office assistance which is taken for granted today. [*Continued on page 352*]

The Granger House Honored

The Granger Homestead

HONORARY degrees for conspicuous individuals are a commonplace; a similar recognition for distinguished buildings is a happy thought for which we can thank the present Secretary of the Interior. Houses that serve humanity long and well acquire as distinct a personality as many individuals. Surely they are worthy of honor.

The certificate issued to Granger Homestead as a "Historic Building"—which is reproduced on this page—is richly deserved for several reasons.

Granger Homestead is distinguished by its location on the well-shaded Main Street of Canandaigua, N. Y., and is surrounded by well-kept grounds covering twelve acres. In both its simplicity and spaciousness the house matches its setting. It was erected in 1815 by Gideon Granger, who was Postmaster General under President Madison in 1812—as was his son, Francis, under President Harrison in 1840—from plans given to Mr. Granger by Thomas Jefferson. Both the inside and outside walls of the house are of brick, the latter covered with wide boarding.

Four generations of Grangers occupied the Homestead. Through the years the house has been the center of much hospitality. Tradition has it that every minister called to the Canandaigua church spent at least his first night in Canandaigua—and often many more—at the Homestead.

DEPARTMENT OF THE INTERIOR
WASHINGTON D C
THIS IS TO CERTIFY THAT THE
HISTORIC BUILDING
KNOWN AS
The Granger House
IN THE COUNTY OF
Ontario
AND THE STATE OF
New York
HAS BEEN SELECTED BY THE
ADVISORY COMMITTEE OF THE
HISTORIC AMERICAN
BUILDINGS SURVEY
AS POSSESSING EXCEPTIONAL
HISTORIC OR ARCHITECTURAL
INTEREST AND AS BEING WORTHY
OF MOST CAREFUL PRESERVATION
FOR THE BENEFIT OF FUTURE
GENERATIONS AND THAT TO THIS
END A RECORD OF ITS PRESENT
APPEARANCE AND CONDITION
HAS BEEN MADE AND DEPOSITED
FOR PERMANENT REFERENCE IN THE
LIBRARY OF CONGRESS

ATTEST
Norman R. Shurtz
District Officer

DEPARTMENT OF THE INTERIOR

Harold L. Ickes
Secretary of the Interior

Upon the death of Miss Antoinette Pierson Granger on February 26, 1930, the residence and grounds together with a considerable endowment became the property of The Congregational Board of Ministerial Relief, to be used as a home for our ministers and their wives who have retired from service because of age or disability. In this new capacity, in keeping with the gracious traditions of the past, the Homestead was reopened on December 15, 1930. The present arrangements provide for the entertainment of twelve residents with the hostess and domestic employees.

The relations between the First Church of Canandaigua, which was erected in 1812, and Granger Homestead have always been most intimate, and so it is quite appropriate that a similar certificate should have been issued to the church.

Miss Antoinette Granger

Connecticut's Gift to Newest America [*Continued from page 346*]

parts of the country. He closed his letter with this compliment to Connecticut: "When I read your votes and acts as to missions and Bibles I think what Washington said when he met a drove of oxen going to his starving camp in New Jersey: 'Where are you going driver? To feed our army? Where are you from—Connecticut? God bless the little state of Connecticut.' "

Father Murphy Retires [*Continued from page 350*]

He has grown with the demands of his fields, keeping up with the best developments in religious education. He was one of the first of the secretaries of any denomination to develop young people's conferences. In this field he has achieved a marvelous success. For a number of years his Nebraska conferences have numbered 300 in attendance while he has led in the development of three such "assemblies" in South Dakota. He has also conducted and taught in leadership training schools throughout his territory and done much to make religious education effective.

He was given the degree of B.D. at Oberlin in '94, the degree of D.D. at Kingfisher College in 1912, and his Nebraska Young People's Assembly and those of South Dakota long ago conferred upon him the degree of "Father" which was born of the deep affection the young people felt for him—a response to the devotion which he lavished upon them. The adults of the churches of Nebraska and South Dakota have confirmed the judgment of the young people with the result that he is known throughout this section as Father Murphy.

His personality is open, frank, sincere, gracious and thoughtful. He has all the blarney of the Irish, only it's the real article in Dr. Murphy and always expresses the sympathy with and appreciation of others that he feels. He has directed many conferences in camps with small equipment and under hard conditions and has always kept cheerful, happy and optimistic—an example of almost infinite patience.

This year the State Conferences of Nebraska and South Dakota recognized his work appropriately in their annual meetings while his young people's conferences outdid themselves in manifesting their love for this good man.

During all these years of his service Mrs. Murphy has been his gracious and sympathetic helpmate, and has had a great share in undergirding his mind and heart for his difficult tasks. Dr. and Mrs. Murphy will never be forgotten by the multitude to whom they have ministered.

Turkey and the Turks

By J. Kingsley Birge

Part I: Turkish History

THE very first condition for any intelligent study of the Turkey of today and of the cultural forces that are influencing that most interesting Republic is the willingness to rethink all that Turkey has stood for in the ordinary conventional thinking of the past which has been ruled by several misconceptions.

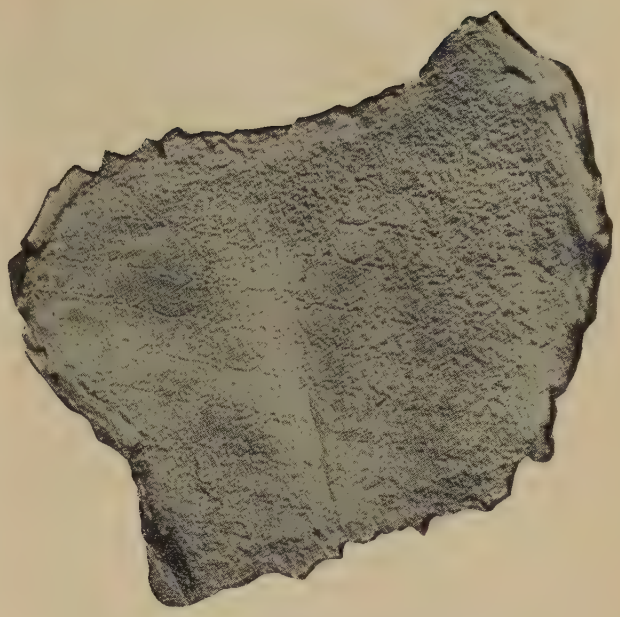
OTTOMAN EMPIRE NOT THE ONLY TURKISH EMPIRE

In the first place there has been the mistaken confusion of things Turkish with things Ottoman. The history of Turkey in the Stories of the Nations series is a case in point. Excellent as is that little book by Lane-Poole, it is after all only an account of Ottoman history and of Ottoman culture.

Ottoman history is but the story of an empire built by one dynasty of Turks. Although it lasted for over six hundred years it was only one of several mighty Turkish empires.

A second misconception perhaps grows out of the first. Ottoman culture was for so long under either Arabic or Persian influence that it has gained the reputation among Western scholars of being simply an imitative culture, the literary and artistic productions of which are inferior to their own models.

Even the Turks themselves suffered in Ottoman days from a mistaken appreciation of the Arabic and Persian influence in palace circles and a corresponding depreciation of that which was truly Turkish. The Ottomans throughout most of their history looked down on the very word



Piece of an inscription in Uighur Turkish (on the Gultekin Monument)

"Turk" as if that were descriptive of an ignorant, common fellow.

The poet Mehmed Emin wrote at the beginning of the Turko-Greek war in 1897 a poem which really marked the beginning of a new epoch; the first line of the first stanza has become famous.

"I am a Turk; my religion, my race, is great;
My breast, my very marrow are filled with fire;
He who is a man is the bond-servant of his Fatherland;
The Turkish youth does not stay at home; I will go."

The emphasis placed in Turkey today on a study, not of Ottoman history, but of all Turkish history, is part of this realization of Turkish racial inheritance.

Travelers have long been familiar with the fact that from Asia Minor eastward through the western and northern borders of Persia, the regions of Samarkand and Bokhara, Turkestan, the lands bordering Tibet and the Gobi Desert, far into China itself, the Turkish tongue is spoken in common enough form to make communication possible almost everywhere.

THE EARLY TURKISH EMPIRES

Recent research, especially in Chinese records, derives the written record of Turkish history from a time several hundred years before Christ.

The Hiung Nu, as they were called by the Chinese, were a horse-riding, flesh-eating and kumiss-drinking nomadic race which at an early period conquered northern China and established a great empire.

The word "Turk," according to Parker's *A Thousand Years of the Tartars*, originated in the fifth century when a group of Hiung-Nu families made their homes among the "Golden mountains not far from the city of Shantan in modern Kan Suh" and took as their national designation the word "Durko or Turk" from a certain helmet shaped hill; this word still means "helmet" in at least some of the Turkish dialects.

By the end of the seventh century a great conqueror, Mocho, had appeared. Under his command fought a standing army of 400,000 horse-archers. This group of Turks was known by the Chinese as Tukyu, and their state is often called the State of Kutluk after the brother of Mocho and the founder of the empire.

A sarcophagus made by the Turks of the Tukyu Period

Other Turkish states under the Turkish and Karluk Turks followed, until about 743 the Uighur Turks won the supremacy, and established an empire that had its important part to play—in developing a written alphabet for the Turks themselves; in developing, as we shall see, what was perhaps the most advanced civilization of the world in the eighth and ninth centuries; in becoming an important connecting link between the civilizations of China and those of the West.

Nothing is more remarkable about the Turks than their limitless vitality. One dynasty loses its power only to have another dynasty of Turkish race spring up in its place.

By the tenth century they were strongly entrenched in the military service of the Abbasside Caliphs at Bagdad. Again and again they broke away from restraint to found independent principalities or even empires.

Alptigin, a Turk in high office under the Persian Samanoids, was deprived of his office and as a result founded an independent principality. To his rule succeeded one of his Turkish slaves, whose son, Mahmud, about the year 1000 became one of the most prominent figures in Islamic history.

He extended his empire over what is now Afghanistan, over most of Persia and Transoxiana, and the Punjab region of India. Although he plundered India and other lands, "his court at Ghazri was in his age the chief center of art, literature and science. Like many a great soldier he loved the society of educated men. After sweeping like a pestilence for hundreds of miles across India, he would settle down to listen to the songs of poets and the wise conversation of divines." (Cambridge *Short History of India.*)

FROM SELJUK EMPIRES TO REPUBLIC

Mahmud's son Masud was compelled to face a new dynasty of Turks, the Seljuks, who were destined to spread their sway from the mountains of central Asia all over Persia, Mesopotamia, Syria, Palestine, and a part of Arabia.

Alp Arslan's great vizier, Nizam ul Mulk, is famous in the world's history not only for his administrative genius, but also for his cultivation of learning. Schools, hospitals, roads, caravanseries, were built and endowed. Poets, one of whom was Omar Khayyám, were encouraged.

Alp Arslan defeated the army of the Byzantine Empire in 1071 and the invasion of Asia Minor by Turkish armies was begun. Nicaea became the capital of a new Seljuk state, which later made its center in Konya, greatly beautifying that city with stately edifices which remain to this day.

This second Seljuk Empire lasted for two hundred years. When it fell to pieces at the end of the thirteenth century some fifteen small Turkish principalities sprang up throughout Asia Minor.

One of these, ruled by the sons of Osman, established the Ottoman Empire which endured

for six hundred years. In its last century it was known as the Sick Man of Europe. It seemed, indeed, dead at the end of the World War.

But out of its ashes was born on October 29, 1923, the Republic of Turkey. Perhaps no nation in history can point to such an amazing number of radical revolutions, progressive in their nature, in so short a period of time, as can this young and vigorous Republic.

THE TURKISH PART IN THE STORY OF CIVILIZATION

The more detailed story of this Republic we will consider later. What concerns us now is the long story of the Turkish race. All will perhaps admit it has been great in war. Its part in the development of civilization has not yet been fully explored.

Early migrations sent its people into many parts of the world. Sir William Ramsay inclined to the belief that "the early ground stock of Anatolia was akin to Old Turkish both in character and language." It is deeply significant that the Turks themselves today in their study of their own history are chiefly interested in discovering possible relations of their own race with the Mediterranean civilizations of Asia Minor earlier than the classic civilization of Greece proper.

The way in which the Turks acted the part of a bridge between China and the West also remains to be explored. Sven Hedin discovered paper in use in Turkestan as early as 200 A.D.

"The part played in the spread of printing by peoples of Turkish extraction is an interesting study," writes Thomas Carter in *The Invention of Printing*. "The tenth century was a great century for the Turks. During parts of this century, while the Turkish civilization of the Uighurs of Turfan was at its height, Turks of other tribes were ruling China, Egypt, and the Bagdad Caliphate.

"The birthplace of these adventurers in China [the founders of the Turkish dynasties] was in the region of Hami, not far from Turfan. The home of the rulers of Egypt and Mesopotamia was a thousand miles or so to the west across the mountains. Yet in language and racial affinity they were closely related.

"The fact that the tenth century was a time in which block printing made such progress . . . brings up the question whether there is any connection between the spread of block printing and the spread of the various branches of the Turkish race—an interesting subject for further study.

"The great significance of the printing of the Uighur Turks lies in the fact that the Uighur civilization was taken over in toto by the new Mongol empire. The conquest of the Uighur realm was one of the first achievements of Jinghis [Genghis Khan].

"From that time not only did the Uighurs form a large part of the Mongol army—they were also the Mongol brains. It was Uighurs who reduced the Mongol language to writing and applied to it their own alphabet. It was Uighurs who did such writing as was needed at the Mongol court. During the lightning campaigns of the Mongols that resulted in the conquest of China, Persia, Mesopotamia and Russia, it was the culture of the Uighur Turks that followed the Mongol arms."

The Turkish race has indeed been great in war. Its contribution to the arts of peace and to the spread of civilization has been greater than we have known.

EDITOR'S NOTE: The above is the first of five short articles by Dr. Birge: on Turkish History; Turkish Literature; The Aesthetic Life of the Turks; The Turkish Republic and The Revolution and America's Contribution. The series is expected to end with the December issue.

The Story of the Olive Trees

By Stuart C. Dodd

Illustrating certain rational and effective ways of approaching conservative communities in behalf of better life.

In a village near Beisan, King Ahab's capital, overlooking the upper Jordan, the governing officer had decided to start olive culture on the barren, rocky hillsides where goats pasture at present. Olives flourish in the country and provide a cash crop which is a first step towards raising standards of living, buying quinine for malaria or paying taxes for schools and such like.

The officer got ten thousand cuttings from the government nursery, but then discovered that the people would not plant them even though given free for the common land of the village. He tried persuasion and even compulsion with gendarmes but was unable to get any action. With one accord they began to make excuses about being too busy, or not liking the flavor of olives, or pointing out that the olives would grow up wormy or sour or stale, et cetera.

All of this was rationalizing in the face of a fundamental inhibition due to an old feud in the village. Each party was afraid that the other might somehow get control of the crop of the common land if they voted to embark on the new enterprise.

In despair the officer sent to the department of education to have our inspector of rural welfare and adult education (whose salary comes from the Near East Foundation but who is an official government inspector) sent to that village. This young chap, Tannus, had developed quite a reputation for stirring villages into action. He had made a careful study of the motives which would really grip the peasants, such as wanting to get out of debt, wanting their boy babies to live, wanting to show hospitality.

He came and consulted the village teacher who had been trained in our Institute for community leadership, and then he called a meeting of all the people of the village in the mud-walled meeting place. Through a long evening the debate went on. They agreed that the olives would be a good thing and that they needed the money, but again presented all sorts of excuses.

Tannus realized that there was only one thing to do, and that was to make some dramatic gesture which would jolt them out of the inhibiting attitudes hanging over from the old feud. So, in the wee small hours of the morning, he proceeded to pronounce a curse upon the village in the form of taking a vow upon himself that he would never again set foot in that village; that he would never again let the dust of the village come upon his shoes; and that he would never again as long as he lived drink the guest coffee of that village unless the people planted some olive trees.

Consternation followed. The people had a vision of their reputation going up and down the land as people who spat in the faces of their guests who had come to do them a good turn. Their children would be known as of the village with this terrible stigma resting upon it. It was more than they could bear and they urged him not to leave with that curse upon them, but to come around in the morning; they would do something about it.

Then in coöperation with the school teacher, Tannus collected all the children and had them collect all the picks and shovels in the village and early in the morning before dawn organized a parade with every child carrying a pick or shovel or a placard from the Koran which encouraged planting. With the mayor and the town crier beating a drum and the school teacher and the sheik of the mosque leading the procession which was brought up by the village scavenger and his wheelbarrow full of olive cuttings, they marched through the village calling on all the people to bake no bread, to wash no clothes, to plough no fields, to open no shops, to go to no schools that day, but all to come to the public land. And they all came—even the dogs.

Whereupon Tannus stepped forward and instead of orating in flowery Arabic exhorting them to do something (which they expected), he took off his coat, took up his pick and started to dig

when you follow the call "into all the world"

GO VIA EUROPE

To whatever far point you are called, the transatlantic voyage is the easiest and most enjoyable way to begin your journey . . . the more so, as testimonials from high churchmen attest, if you choose a Cunard White Star liner. For close to a century the clergy have praised the comfort and safety of these ships, and the character of the men who man them.

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SAIL BY CUNARD WHITE STAR

a hole. To let a high effendi from the government, the guest of the village, do menial work of that kind was a shame upon the village. 'Twould never do! So the head man taking the pick from his hands protested against his so demeaning himself. Whereupon Tannus took another pick and started another hole, and another villager had to take that out of his hands. And so with the assistance of the teacher and government officer who followed his example, they soon got the picks and shovels spread out into the hands of the villagers.

Then Tannus organized the labor by allocating to the heads of the two factions certain fields to plant, appointing a head of each patriarchal family to plant so many trees, and getting them all going in competition, the drum and flute playing martial music of tribes going out to war. He left for his inspection tour of other villages at noon, but within a fortnight the teacher reported that all the ten thousand cuttings were planted. A check-up next year showed that over 80 per cent of them had taken.

But more resulted than merely getting an olive culture started in the village. The old feud had been dealt a powerful blow, and a new spirit of coöperation and ambition had been developed in that village.

TREATING EVIL EYE

My so-called *Jinn* and *Evil Eye* stories are simply ways in which I try to use the emotional language of the peasant with all his prejudices and fears in making scientific and hygienic ideas graphic to him. We point out that they all believe in *jinn*. "These are of many kinds," we say, "but some kinds are so small that they cannot be seen by the naked eye and must be looked at under a glass in order to make them large enough. Wise men called doctors have done this and studied these *jinn*, especially the kind that gives you malaria. This *jinn* has no legs and it has no wings, so when it has finished its evil work on one victim, it has no way of getting over to another healthy person on whom it wants to do its dirty work. It needs a horse. So when

a mosquito lands near by, it says, 'Here's my horse,' and climbs aboard, whips it up, flies over to the well person and there gets off with salaams to his horse, dismisses it with thanks, and proceeds to dig in."

The story is calculated to persuade peasants to spread cheesecloth nets over the babies' cradles and take similar effective measures to protect them from malarial mosquitoes which they would not be stirred to do if we merely told them that malarial germs would get into their child if they didn't keep the mosquitoes away.

For trachoma which infests, in places, 80 per cent of the population of Egypt and Palestine especially where they have the highest blindness rate of any countries, we point out to them that it is the work of the evil eye. But there are different evil eyes, some of which are old women's imaginations. As a remedy for the evil eye, they all believe in a blue bead. But we point out that some blue beads are useless. But one particular kind, namely, copper sulphate crystals which happens to be, by divine dispensation, the specific remedy for trachoma, which smells like this, and tastes like this, and feels and looks like this and when put in water turns the water blue (thereby eliminating glass and china blue beads from consideration) are excellent for the particular kind of evil eye that makes granulated eyelids and the symptoms of trachoma.

To induce them to keep up the treatment which is one that may be required for months and not give it up when the eyes are not healed after three or four days, we point out that touching the eye with the blue bead or with the water of the blue bead is effective only for that day and must be put into the eye every day or else the evil eye will come and sit there all of the day in which the patient forgets to use the treatment. I have so far found no harmful effects from trying to use this superstition and guide it into scientific channels rather than take unknown words to them and try to make them meaningful.

OUR PROJECTS

These are items from the monthly report of that inspector who, working under the joint direction of our committee of the American University of Beirut and the Department of Education, follows up the sixty teachers trained over a period of four years, fifteen at a time, for one year, in agriculture and community leadership at a special institute. This project intended to infuse new ideals of village welfare into the curriculum of the village schools (which hithertofore has been concerned chiefly with reading and writing and classical Arabic) has been so successful that the government has taken it over completely releasing the Foundation's funds for other purposes.

The government has, besides this, greatly enlarged the budget, made it a two years' course and require it now of every prospective rural teacher and are planning to remove the older teachers and replace them with younger ones who have had this training. The government has also requested that we develop a similar project for women's education in the villages and set the pattern for a feminine rural normal school for the country. This was given in my talk as an illustration of our policy of conducting all our work in the form of short term projects with a budget for a definitely limited period of years, and in selecting problems which are not necessarily the most needed in the country, but which in addition to need have the greatest prospect of having the work taken over by the government or indigenous support in that budget period.

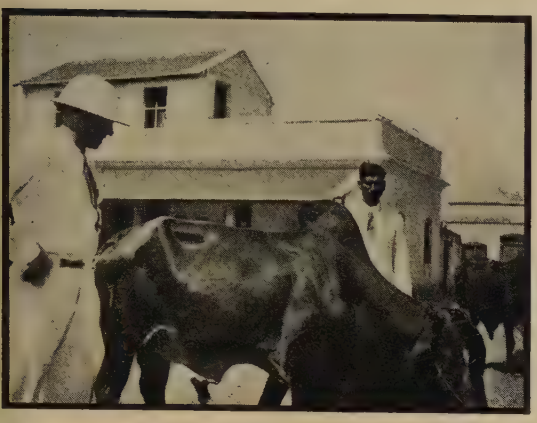
Every such project is intended to be devolved as rapidly as possible, or given up as unsuccessful if it cannot be turned over to native support. Although we consider it unsuccessful, it should be realized that this may be merely that it was too far in advance of the times and, while highly efficient, was setting too high a standard for the people of that country to come up to at present. We consider this unsuccessful, as the aim of our work should be to adapt to the people at their present level and help them to raise themselves one step at a time.

Camera News

By Dorothy P. Cushing

THE SAME TO YOU!

We don't know what Chi-Chuang is saying but apparently it amuses Jen-Ching and it may be in reply to some remark Dad made. Dad is President C. J. Lin of Fukien Christian University, Foochow, China, who with his wife, Dr. Hui-Ching Yen Lin and two children, has been living at Hartford this past year studying and touring the country in the interests of his college.



LOOKING 'EM OVER

Rev. Lloyd L. Lorbeer, Pasumalai, India, inspects some of the stock at the farm which is part of the institution. He was caught in this thoughtful mood by the camera of Dr. Fred F. Goodsell.

THE M.D.'S D.D.'S

David and Donald Wilder, sons of Dr. and Mrs. E. W. Wilder of the Willis F. Pierce Memorial Hospital, Madura, South India, watching with deep interest work on the second new block of the hospital about which more is said on the next page.

YESTERDAY AND TOMORROW

Girls from the American Junior College, Athens, Greece, study ancient history "on the spot,"—the steps of the Parthenon. (Insert) Miss Mabel E. Long, a teacher at the College who sent this picture of "her girls."

Supple brown bodies glisten in the sun as the lime is powdered by hand (left) and the concrete is mixed (right) by muscle power at the laying of "firm foundations" for the second block of the Willis F. Pierce Memorial Hospital, Madura, South India, where Dr. Edward W. Wilder is heading up the gospel of healing ably assisted by Dr. H. S. Thomas, Dr. K. O. Mathew, Miss Betty I. Taylor, R.N. and Chaplain R. K. Devadason.

Mr. Andrew Harvey, one of the proprietors of the Madura Mills Company "digs in" on the second spadeful of earth. The mills contributed an X-ray and money toward the hospital endowment.

More speed here as a two-ox-power mortar mixer plods steadily on. Mr. Sebastian, contractor (in oval), who is putting up these two blocks at a total cost of about $30,000.

Times of Refreshing
A Devotional Service

By Mrs. Ethelbert V. Grabill

"Times of refreshing shall come from the presence of the Lord."
—Acts III: 19.

PERHAPS there has never been a larger number of people seeking refreshment of body and spirit than at this moment. Although scientists, through carefully collected data as to health and achievement, have proved that there is no time when a vacation is more needed by both student and worker than at the end of January and throughout February, August still remains for Americans the popularly accepted time for vacation.

The tonic of a change is the most widely sought for refreshment, as well as the healing power of beauty and quiet at the countryside or sea shore. A week by a lake or at the mountains not only rests weary body and nerves but revives the spirit and gives a new outlook on life. How often our Master withdrew from his followers to grow strong in the solitude of the mountains or in the quiet waters of the Sea of Galilee.

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him:
The thorn tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last;
'Twas on a tree they slew Him—last
When out of the woods He came.

SIDNEY LANIER

"God of the hills, grant us Thy strength to go back into the cities without faltering, strength to do our daily task without tiring and with enthusiasm, strength to help our neighbors, who have no hills to remember.

"God of the lake, grant us Thy peace and Thy restfulness, peace to bring into a world of hurry and confusion, restfulness to carry to the tired whom we shall meet every day, content to do small things with a freedom from littleness, self-control for the unexpected emergency and patience for the wearisome task, with deep depths within our souls to bear us through the crowded places. Give us the hush of night time when the pine trees are dark against the sky line, the humbleness of the hills who in their mightiness know it not, and the laughter of the sunny waves to brighten the cheerless spots of a long winter.

"God of the wilderness, with Thy pure winds from the northland blow away our pettiness; with the harsher winds of the winter drive away our selfishness and hypocrisy; fill us with the depth and the height and the breadth of Thy wilderness. May we live out the truths which Thou has taught us, in every thought and word and deed. Amen." (From *The New Hymnal for American Youth.*)

The vacation change brings precious renewal to many, but others there are who can visit neither mountain nor lake. In their accustomed place, and bound to a routine task, where is refreshment for them? Read Paul's letter, I Cor. 16: 18—"I am glad for the coming of Stephanas and Fortunatus and Achaicus for what was lacking on your part they have supplied; for they have refreshed my spirit and yours; acknowledge ye them that are such."

Paul with so much to say in his letter to the people of Corinth, did not fail to record his appreciation of friends who could refresh him. Our friends fulfil for us many offices. Some seem primarily to entertain; others to share responsibility, to advise; but how rare and priceless is the comradeship of those who refresh, those from whose company we go out rested, strengthened, renewed.

Marcus Aurelius began his *Meditations* by listing his friends, and the contributions they had made to his life. His mother taught him simplicity in his way of living, "far removed from the habits of the rich." From his tutor he learned "to want little and to work with my own hands." And so on through the long list of friends and virtues. In Sextus alone he found the power of "readily accommodating himself to all, so that intercourse with him was more agreeable than flattery." Like Stephanas and Fortunatus with Paul, so through the centuries has record come of Sextus for refreshing the spirit of his friend.

But even the friend is not always accessible. One cannot always be sure of refreshment, essential to even the stoutest heart, gained through withdrawal to a spot of beauty and restfulness, nor can one always reach the

[*Continued on page 365*]

Staff Changes At Ryder Memorial

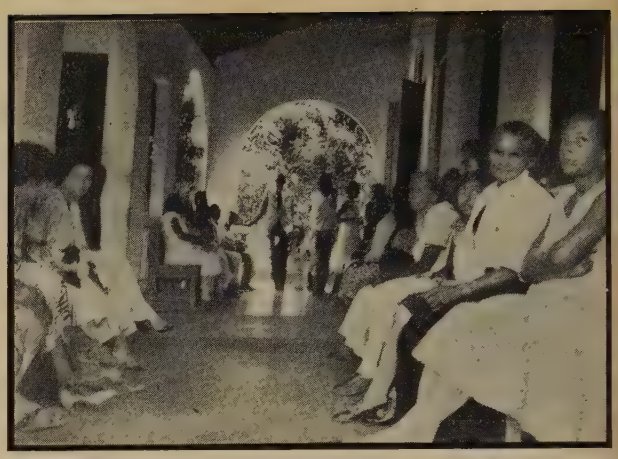
LAST FALL Dr. Ralph Mugrage succeeded Dr. James Watson as the director of Ryder Memorial. In September Dr. Fred E. Murdock will return to the States for graduate study in preparation for special private practice. He leaves behind him in Puerto Rico a good record and a host of friends.

These two resignations coupled with the program for enlarging and strengthening the hospital have led to the making of five new major appointments: a director for Blanche Kellogg, two doctors and two nurses for Ryder Memorial.

DR. M. J. W. WHITE

Dr. M. J. W. White grew up in the Christian Temple of Norfolk, Va. A period of service in the medical corps of the Navy during the war inspired him with a desire to be a doctor, while Elon College made a missionary out of him—and also gave him his wife. He secured his medical training at the University of Virginia, which was followed by interneships at the Emergency Hospital, Washington and Tonsil Hospital and Lying-in Hospital in New York.

In 1929 he was commissioned by the American Board for service in the Philippines, where he had charge of the hospitals at Cagayan and Davao until it became time for him to return to this country for his furlough, when financial conditions rendered his return to the Philippines unwise. He goes to Puerto Rico with an initial acquaintance with the tropics, a rich missionary experience, and some knowledge of Latin traditions. He expects to further prepare himself for his work at Ryder Memorial Hospital by several months of study at the School of Tropical Medicine in San Juan. His major interests will be in the field of general medicine.



Patients waiting to be admitted to the clinic

Dr. and Mrs. Brierly as they sailed for Puerto Rico

DR. JOHN R. BRIERLY

"I long to practice scientific medicine free from the fetters of antiquity, mediocrity and avarice." Anyone reading this statement of Dr. Brierly's will recognize that he is obviously a young man. He was born twenty-seven years ago in Kentucky. He received his bachelor's degree from the University of Cincinnati in 1931 and his M.D. in 1934 from the same institution where he ranked eleventh in a class of seventy-one. During the past year he has been resident in surgery at the Deaconess Hospital of Cincinnati, where he first served under Dr. Mugrage and then succeeded him.

Concerning his purpose in life he writes: "At three years of age while convalescing from pneumonia I decided that I would become a doctor as great as the one who attended me. Thus far my life has been spent in preparation to attain this childish dream." As for his church activities he states: "Under Rev. R. D. Harding of Dayton, Ky., I served in any capacity from janitor to superintendent of the Sunday school—and enjoyed it." As for avocations, "I play the cello in a string quartette once or twice a week with friends and as often alone as time permits. I hope that an occasional note out of tune will not be a serious drawback."

Mrs. Brierly is an Indiana girl who was trained as a nurse in the Jewish Hospital of Cincinnati and who

has since had special training in psychiatry at the Bloomingdale Hospital of White Plains.

Dr. and Mrs. Brierly received their appointments to Ryder Memorial on June 15, and succeeded in winding up their affairs in the country, marrying, and catching the boat for San Juan on July 4.

When Dr. Charis Gould, who is on leave of absence studying gynecology, returns to Puerto Rico, October 1, 1936, Ryder Memorial will have a staff of four American physicians. Dr. Mugrage, the director, and Dr. Brierly will give their major attention to surgery, Dr. Gould to gynecology and obstetrics, and Dr. White to medicine. These divisions will not be adhered to in any hard and fast manner, but at the same time each doctor will be given the opportunity of developing his skill along a specific line.

MISS DOYA LEILA MEYER, R.N.

Miss Meyer is the third person to be appointed from the Deaconess Hospital of Cincinnati to Ryder Memorial within a year. Her position has been described as "nurse—with administrative responsibilities" with the understanding that the exact titles and responsibilities of the staff are to be worked out in the light of experience.

Miss Meyer grew up in Ohio, receiving her training in the Deaconess Hospital 1916–19 and passing her examination as a registered nurse in 1920. For the last eight years she has been surgical supervisor in that institution.

These six constitute the *Americanos* on the staff. All the other nurses and attendants are Puerto Ricans, while further additions to the medical staff will also be Puerto Ricans.

Program Pointers For The Pilgrim Fellowship

By Harry Thomas Stock

Statistics have meaning when they are presented pictorially. In studying present-day human needs the church leader will do well to avail himself of dramatizations, human interest stories, and photographs. "Building America" is a new organization which is preparing inexpensive illustrated study booklets on such subjects as *Housing, Food, Men and Machines, Health, Recreation, Youth Faces the World.* The first is now ready. Address, "Building America," 425 W 123 St., New York, N. Y. (25 cents a copy.)

* * *

During August the executive group of the young people's organization should be planning definite program activities for the autumn months. A day or two spent at a camp, or at some country home, will guarantee uninterrupted work which is not so possible in a short committee meeting at the church. In making such plans, two pieces of material should be in the hands of the leaders: *The Bulletin of the Pilgrim Fellowship, No. 53* (five cents), and, *General Guide to Youth Action* (twenty-five cents). Secure these from the Pilgrim Press or the Young People's Department, 14 Beacon St., Boston, Mass.

* * *

In considering the program for the autumn months, the Christian Life topics in *The Pilgrim Highroad* for September should be helpful. Those dated September 8 to 29 deal specifically with the purposes and program of a Christian young people's organization. Every young people's group in Congregational Christian churches needs *The Highroad.* It is full of help for discussions, worship and organized activity. A sample copy will be sent free.

* * *

There is a new book for leaders of youth, in a field in which very little that is practical has been written. The author is Roy A. Burkhart; the title is *Guiding Individual Growth;* the price is $1.25. The chapters deal with "Personal Counseling and Personality Growth," "Understanding Behavior," "Major Problem Areas," "Type-Methods of Counseling," "The Personal Conference or Interview," "A Program of Personal Counseling in Religious Education," "Sources for the Counselor."

* * *

The summer conferences have been voting on the Statement of Purpose to be adopted for the national Pilgrim Fellowship. Five of the fifty submitted by local groups were referred to the conferences for vote. The decision will be announced in September. This new Statement of Purpose may then be adopted, adapted, or used as a basis for original work by local groups. This new Statement may be had from the Young People's Department after September tenth. Fifty statements worked out by local groups may be had for ten cents.

Miss Lindsay Leaves Blanche Kellogg

In June Miss Martha Lindsay put into effect her determination to bring to a close a seven-year period of distinguished service as principal of Blanche Kellogg Institute at Santurce, Puerto Rico.

Before embarking upon her career as the executive of a missionary school, Miss Lindsay had made an excellent record as a student at New York University, Columbia, Western Reserve, and the University of Colorado, and as a teacher of mathematics at Marshalton, Pa., East Orange, N. J. and Cleveland, O.

Miss Lindsay went to Puerto Rico with a rare enthusiasm, putting her very considerable energies wholeheartedly into the development of Blanche Kellogg. The physical equipment of the school has been enlarged and improved, the attendance has taxed the housing accommodations, and the school has commended itself to the people of Puerto Rico as never before. Miss Lindsay has revealed real genius in balancing her budget and in securing the interest and coöperation of prominent Puerto Ricans. Educationally the Institute has been approved and given a standard rating by the insular department of education From a missionary point of view Miss Lindsay has accomplished untold good in character building and the awakening of religious idealism.

Miss Lindsay's many friends in our Congregational and Christian fellowship share the regret of the American Missionary Association in losing from its ranks so valued and capable a worker. · Their best wishes go with her in the work of her choice for the future.

Lincoln Normal's New Leader

Feeling that limitations of physical strength would not permit her to lead the Lincoln Normal School of Marion, Ala., in the new developments which the future appears to promise, Miss Esther Nichol asked to be relieved of the principalship in June of this year. She has laid aside the administrative responsibilities which she has carried with success for eight years but will continue to share in the life of the school in the self-chosen rôle of teacher.

Miss Nichol's successor is Miss Ruth A. Morton, a quiet person distinguished by a rare understanding of people. President Palmer of Chicago Seminary has written concerning her, "She is old enough to have good judgment and yet young, alert and attractive."

Miss Morton has crowded the years of her life with varied experiences. She was born in Kansas City, graduated from the University of Denver and holds the degree of Master of Arts from the University of Chicago. For two years she was a student at Chicago Theological Seminary, and during the Spring quarter of 1935 taught a course in the seminary.

Practical experience has trained her to look at life from many angles. Before going to college she taught school in Colorado for four years. She was connected with the Grace Community Church of Denver for five years as pastor's assistant and director of the community house. She supervised the children's work of the Central Pennsylvania Conference of the Methodists until the funds ran out. After that she spent a winter on the staff of the Ashland Folk School at Grant, Mich.

Human relations have been Miss Morton's specialty. A student at Chicago offers this testimony: "She has taught school and knows her educational philosophy—especially Dewey—forwards and backwards. But even more marked is her capacity for counseling people. Students have confidence in her and tell her things that they would tell no one else."

Under Miss Morton's leadership it is expected that the Lincoln Normal School will become more closely integrated into the life of the community about it. Should the situation seem to warrant it some of the methods of the folk school may be introduced into its program.

W. E. Ricks Resigns at Lincoln Academy

After thirteen years as principal of Lincoln Academy at Kings Mountain, N. C., W. E. Ricks has resigned in order to conserve his health. For some years he has not been strong, and in the immediate future he expects to develop new vigor by cultivating a near-by farm which he has acquired.

Mr. Ricks is a quiet, thoughtful person distinguished by a gentle manner. He secured his education at Gloucester Institute at Cappahosic, Virginia, Talladega, Oberlin, Howard University and Union Seminary. His first aim was the pastorate, in which he served for four years at Springfield and Amherst, Mass.

During his administration at Lincoln Academy the school has made substantial progress. Two handsome brick buildings have been erected—a boys' dormitory and a dining-hall. The community has also secured a large Rosenwald School which adjoins the Academy campus and which has been under the same educational direction. Mr. Ricks has also had much to do with the development of the summer conferences which meet annually on the Academy campus and which have made "King's Mountain" the Negro equivalent of Northfield and Silver Bay. He has had much success in securing financial support from the neighboring cities of King's Mountain and Gastonia.

Mrs. Ricks has had a large share in her husband's success. She had her training at Gloucester Institute, Pratt Institute (Brooklyn) Columbia, and Massachusetts State College. Before going to Lincoln Academy she taught at Bricks and Gloucester Institute. In recent years she has had charge of the dining room at Lincoln Academy, and has been responsible for the excellent board served to the summer conferences.

Times of Refreshing [*Continued from page 361*]

friend whose word and glance mean courage and new life.

What then? "Times of refreshing shall come from the presence of the Lord." What a statement to memorize, to repeat to oneself in season, and out of season. Times of refreshing *shall come*. There is no uncertainty or variation. It is never inaccessible or impossible. That presence is always imminent, waiting only to be felt, to be recognized, to be used. All that is necessary is a heart at leisure from itself, a heart willing to pause and listen, to renew its strength so that one "shall run and not be weary, shall walk and not faint."

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!

—Richard C. Trench

Unite in singing: "This is my Father's World."

Wind and Water Rage in Nebraska

By Motier C. Bullock

MAY 31, 1935, will long be remembered in southwestern Nebraska as the day when the Republican River went on the worst rampage in its history. Usually a placid little stream meandering over a sandy river bed and frequently entirely dry during the summer months, it left its bed and spread out over the valley, attaining a width of four miles at places and bringing death and destruction to the entire valley from the Colorado line to Topeka, Kans., drowning scores of people and hundreds of head of livestock and destroying millions of dollars worth of property.

The Republican has flooded before, but this time when it attained the height of previous floods it suddenly rose an additional seven feet in about twenty minutes. So sudden and so unprecedented was this flood that people who were living securely in their homes a mile or more from the river did not believe that they were in any danger until suddenly they were surrounded and all means of escape cut off. In a few hours their houses were swept away. Scores were drowned, and many others rescued from trees the following morning. One man who, together with his family, was taken from a tree on Saturday morning said: "Thank God for Cottonwoods."

The highway, the railroad and the telephone lines were all swept away. Most of the towns were entirely isolated, many of them without either lights or water. The Red Cross came promptly and took care of the emergency needs by providing food and shelter for the homeless. Later it organized the work of re-habilitation which is now rapidly going forward. The one thousand families on the relief rolls will soon be re-established in homes where they will be able to support themselves.

The damage was much greater on the farms than in the cities and villages as the residential sections of most of the towns are located on the higher ground. Cambridge suffered more severely than any other town in the valley. Practically the whole town was flooded and seventy houses were swept from their foundations. More than one hundred homeless people were sheltered in temporary quarters and were fed in the dining-room of the Congregational church, food being furnished by the Red Cross and the work done by volunteer helpers.

There was no serious damage to church or parsonage property, but since so many families in every church lost their homes or suffered severe property damage practically every church in the Southwestern Association is temporarily demoralized, except the five that are located outside the valley.

THE TORNADO

At McCook there was added dramatic interest due to the fact that at four o'clock in the afternoon, just at the time that the flood reached its crest, a dust storm high in the air made it as dark as night. Five miles northwest of the city a tornado swept down and, beginning at the very edge of the flooded river, tore across the country and for a distance of ten miles destroyed practically every farm building; so that on the following morning one could see farms from which the buildings had been swept away by the flood and less than a mile away other farms from which the buildings had been blown away by tornado.

Relief funds have been adequate and have been efficiently administered. There is no suffering, and as we have recovered from drought and from dust storms, so we shall recover from this greater disaster.

A ranch near McCook, Neb., which was flooded

Secretarial Side Lights

The Research Secretary of the Council for Social Action

During the less than thirty years of his life Harold Overton Hatcher has covered an astonishing amount of ground. Geographically he has progressed from a Kentucky farm to a New York apartment in a housing development sheltering some five thousand souls, with incidental stops all the way from Billings, Mont., to Marburg, Germany. Spiritually he has journeyed from philosophy and psychology and a seminary major in the Old Testament to his present absorption in Social Action.

Harold Hatcher is the sort of person who has tried almost everything. He started to school in a one-room log cabin seat of learning in the Kentucky hills. His expenses while attending high school in Greensburg, Ky., were earned by housework, clerking, painting and printing. During the summer of 1924 he worked ninety-eight hours a week at twenty-five cents an hour in a railroad office and candy store in Louisville so as to be able to enter the School of Commerce and Finance in Indiana University that fall. He earned his expenses at the University by "general service" in the home of the president of the institution.

As an under-graduate he was president of the student Bible class in the Presbyterian church, chairman of the interracial commission and a member of the Y.M.C.A. board, the International Club and a league for making military training optional. He took his bachelor's degree in 1927.

From Indiana University he went to a job as laborer in a Detroit automobile factory, which led to his participation in a seminar on industrial relations sponsored by Jerome Davis and Reinhold Niebuhr. That fall he enrolled in Chicago Theological Seminary. In 1928 he secured his master's degree from the Old Testament department of the University of Chicago.

The following summer he served as pastor of the South Side Community Church in Billings, Mont., under the Church Extension Boards. During his third year in the seminary he made a study of the religious cults to be found in down-town Chicago. In 1930 he received the degree of Bachelor of Divinity from Chicago Seminary "with high honor." He was also awarded fellowships from the seminary and from the International Institute of Education for study in Germany. Before going to Europe he married Josephine Timmerman, a student of the seminary in religious education who had been a staff member of one of the Chicago neighborhood houses.

During his year abroad Harold Hatcher studied Economics and International Relations at Marburg University, travelled in Switzerland, Austria and Italy. Upon his return he put in three months in research under the direction of Arthur E. Holt.

The next three years were spent as secretary-treasurer of the Illinois Division of the Farmers Educational and Coöperative Union, with headquarters in Bloomington, where he also was a director of the community forum and active in a local folk school and a nearby rural church. His major work consisted in the formulation of an educational program for the press, radio and farmers' meetings together with the visitation and counselling of local farmer coöperatives. He also edited the *Illinois Union Farmer*, a bi-weekly sheet.

Harold Hatcher joined the staff of the Council for Social Action in December of 1934, putting in the first two months following the Insull trial in Chicago. He arrived in New York February 1935, where he has carried the major responsibility for the publication of *Social Action*.

Mr. Hatcher is such a busy person that he has little time to either play or eat. By disposition he is frugal and serious-minded. But he does take a lot of satisfaction in his year-old daughter, and derives a good deal of fun from getting acquainted with his numerous neighbors in Knickerbocker Village, a model housing development hard by Brooklyn Bridge which contains a mere 1500 apartments.

A Zulu Writes of the Zulu Mission Centenary

By Amy B. Cowles

Rev. John Dube, editor of the *Ilanga lase Natal* offered a prize for poems about the American Board Centenary. I send clippings of three poems and a prose article, all appearing in the May 10 copy of the *Ilanga*.

The article in prose I have put in English, for it seems to me a pretty complete resume of the results of the Board's one hundred years in Natal, and it is so quaint and African in style.

No one can appreciate what the enclosures signify in the advancement of our Zulus who has not a vivid picture in mind of the beginnings of the Board's work among our Zulu people. The fact that the Zulu language had never been written, not even one word of it until the Board's missionaries arrived there in 1835 should be kept clearly in mind when reading these clippings. It is only recently that our Zulus have learned to talk on paper, and the writing of poetry has only been attempted within the last two or three years, as far as I know.

JOHN DUBE'S ARTICLE

"Father, allow me to place this thought before the Christians, in view of the fact, our Father, that they are soon to celebrate the completion of one hundred years since we were enlightened.

"Christians, I say in view of the fact that this remembrance is about to be made, it is fitting that not one side alone should be chosen, that is the side of those who become Christians alone. Let all the kinds of people, whose eyes were opened by these our missionaries, be called and they also give words of thanksgiving.

"One man bears five sons, but all these people do not do the same thing [do not choose the same occupation]: one becomes a doctor, one becomes a teacher, one becomes a preacher, one becomes an outlaw, one becomes a policeman. All these five have been educated and they also know the Church, but with the exception of the preacher and the teacher, their occupations are at variance with things of the Church.

"It does not happen that when the Head of a kraal has work to be done for the kraal that he chooses only those from among his children to help him, who work along his line. He summons them all even though some are scorpions and others are iguanas [monitor lizards]. Nevertheless, all are his children.

"My point is this: I know it is Christians only who are expected to be there and to throw words about the Gospel. They forget that the Gospel opened up all the kinds of light. Dress, nice houses, meetings, football, tennis, casting out of grog from the canteens, the helping of a man to come out top in the courts. All these things came with the coming of our missionaries. It is fitting that all the divisions should be summoned for exhibition, that it may be pointed out to our Fathers that now we know this and this.

"Let the memorial occupy the whole of one week. Let those of the football play the ball and let the others look on. The tennis players ditto. Let everything be brought that was made by an American Board person, that which was made by his hands, and that which was made by his brain. Let all this be brought before our Fathers.

"After all this has been exhibited which has been done by our people because of their learning, then let speeches be let loose, and let the scorpion talk to our Fathers and say, 'You see I am like this, I am a scorpion, but I am yours, in this way, and this way.' Then let the iguana stand up, and he also will tell the iguana side of it.

"That then, I would say, would be an exhibition indeed. But if they choose those of the church only, then it will be one-sided.

"The American Board has leaders of meetings who take fish out of the water [those who engage in deep sea fishing and whaling]. It has doctors. It has B.A's. It has agriculturists. It has builders of houses. It has preachers who have but to say, 'Let that mountain blaze up,' and it would blaze up.

"Even if our Fathers should now return to the 'Beyond' [America] it is all right, and they also would go happily, because they would know that they are leaving a house which never could fall.

"And the leaders of the meetings should not be pinched in their chance to give thanks for the whole congregation, those who are Christians, and those who are not, and let all that comes out of their mouths be listened to with a Christian spirit, whether what is said should be sour, or whether it should be sweet. All are our children."

The Chikore Farm

By Arthur J. Orner

WE MOVED from Mt. Silinda to Chikore to take over the work of this Station when Dr. and Mrs. Lawrence left on furlough. It is really only sixteen miles from Silinda but by road it is twenty-five miles of hard going. The Station School, although not as advanced as the Silinda Institute, has an enrollment as large.

The Chikore Farm itself is without doubt the largest piece of land owned by the American Board anywhere in the world. It covers an area of approximately thirty-five square miles, most of it good agricultural or pasture land. All of this great area, together with that at Silinda was given to the Mission in the early days by Cecil Rhodes, and it has been the aim of the Mission, during all these more than forty years, to assist the Natives living on this property to develop a real Christian civilization.

Possibly more important from the missionary standpoint than even Chikore itself is the great area of Native Reserve Land, stretching fifteen miles to the west, and a hundred to the south, which is recognized as our field, and where no other Mission is working. A dozen kraal schools are located in the more densely populated areas.

Mr. Dysart is responsible for the Chikore Church, and the evangelistic work of the Station, as well as the Hospital, and the agricultural work of the Chikore School of which Miss Louise Torrence is Principal. This leaves the oversight of the Farm with its more than three hundred Native families, and the care of seventeen kraal schools, for my own principal work.

The general administration of the farm has many interesting problems and offers many opportunities for useful contacts but it is the work of the schools which is perhaps most interesting. It is our wish that each school be not only an educational influence, but a community center as well.

The Orner family

From the kraal schools promising pupils come to the Chikore Station School for another two or three years, and then those who wish to prepare themselves for teaching, or who want to learn a trade, go on to Silinda Institute.

Each school must be inspected four times a year, and this means a good deal of time spent away from home in camp on the veldt, as the usual method is to spend an entire day at each school, and then move on to the next one, camping there for the night. This work gives an intimate contact with the real conditions of Native living, and an insight into the lives of the people which cannot be found in any other form of work in the Mission.

Mount Silinda

By Samuel J. Curtis

Temple ruins, Zimbabwe

ACROSS the Sabi River from the ruins of the Great Zimbabwe Temple is a greater work being undertaken today that was ever dreamed of by those ancient builders, and in contrast with the driving power of fear, which undoubtedly moved the ancients to build such massive structures, ours is a labor of love.

Before the pioneer missionaries established themselves in this territory in October, 1893, and founded the station called Mt. Silinda in the shadow of a beautiful tropical forest, the tribes of this area were harried by the overpowering Zulus who held the country, and were hemmed in on the west by the Matabele. But the greatest enemies were of their own household: ignorance and disease, superstitions, and degrading customs kept alive mainly by the witch doctors.

The late Chief Native Commissioner, administrator of the Natives of the Colony of Rhodesia for a period of over twenty years, said: "The reward of weary years, of patient and unremitting toil, is gradually emerging and grows more apparent. This reward—a section of the Native community rising above the masses in the mental and moral outlook—belongs unquestionably to the mission workers of all denominations, in whose able hands the education of the Natives has up to the present rested."

We must have trained Christian Native leaders to spread the Gospel. This was the work for which Mt. Silinda was established and during the past year twenty-one young men and women completed the three-year teacher-training course, qualified for the Government Certificate, and are now employed in the various schools of our own system or of other denominations. Increasing numbers are coming from other Missions to attend the special courses offered. Some walk distances of over 150 miles to attend.

In this colony the Government (British) not only gives complete religious freedom but assists materially in the support of Mission stations, and in turn we cooperate with them along the lines of sound Native development. At present over fifty per cent of the agricultural demonstrators employed by Government in the Native areas of the Colony came from Mt. Silinda, where they received their preliminary training in Agriculture.

Student teachers planting vegetable seed

"Governments have shown their confidence in missions by placing upon them the major load of Native education. In addition to the spiritual task, missions have been entrusted with both the tool which moulds the African in his adjustment to the modern world, and the key which opens his mind to the storehouse of European culture. This heavy responsibility puts the missionary into a position of commanding influence." Thus the *Davis Report on Modern Industry and the African*, which concerns itself with our neighbors in Northern Rhodesia. A similar relationship exists in Southern Rhodesia.

Lac Qui Parle Mission Centenary

"WE have met to celebrate a double centenary, each part of which is vitally related to the other," began Rev. Alden Hyde Clark at the centennial services June 11 in Fort Snelling.

"In May of 1835 a group of missionaries sent out by the American Board arrived at Fort Snelling and began their mission work. On June 11 of 1835, this group joined with others in organizing the First Presbyterian Church of St. Peter's, this being the first Protestant church in the entire Northwest.

"Those pioneers rose above denominational prejudices and loyalties. The Pond brothers, who came to Fort Snelling in 1834, gave a strong impulse toward the founding of this church, and were among its twenty-one charter members, were New England Congregationalists. So were others of that first group of missionaries. Yet it was decided that this church should be Presbyterian.

"This first white church in Minnesota was the immediate fruit of the coming of missionaries to the Indians. Through all its early years they were among its leaders. Indeed, its first three pastors were missionaries to the Indians, who added this service to their exacting tasks for the Dakotas. These three men were Rev. J. Dwight Stevens, Rev. Samuel W. Pond, and Rev. Gideon H. Pond."

These paragraphs are non-consecutive extracts from Dr. Clark's address, "A Message from the Great Past," given at the Missionary Centennial Mass Meeting in the cantonment area in the afternoon. Dr. Clark was the representative of the American Board, and the only other address at this meeting was by Dr. John F. Somerndike, secretary of the National Board of Missions, Presbyterian Church.

The day had begun with a Centennial Service of Holy Communion, conducted by Rev. Philip E. Gregory, pastor of the First Congregational Church, Minn., assisted by Chaplain Albert L. Evans of Fort Snelling.

Early in the afternoon took place the dedication of the Memorial Window in the Memorial Chapel. The window was the gift of the Pond Family Association; was presented by Professor George A. Pond; was unveiled by Judson Samuel Pond, great-grandson of Rev.

Samuel Pond, and by Virginia Elizabeth Pond, great-granddaughter of Rev. Gideon Pond; and was accepted by Major Albert Evans, Chaplain at Fort Snelling. To one who loves the story of the beginnings of the United States and the stories of the deeds of our unsung pioneer heroes this was the most thrilling service of all. Rev. Arthur H. Gilmore gave the historical address.

The invocation and the benediction were by Rev. Francis Philip Frazier. Rev. Alden Clark, unable to attend the meeting three days later, at Lac Qui Parle, asked Mr. Frazier to represent there, in his place, the American Board under which the Dakota Mission began; he was also to represent the American Missionary Association, which is carrying on the work today. The missionaries were invited to Lac Qui Parle by Joseph Renville, part French and part Dakota Indian, trader, and that station was opened July 7, 1835.

A Century at Lac Qui Parle

By Rudolf Hertz

SOME years ago the State of Minnesota paid recognition to the work among the Dakota Indians by purchasing the twenty-acre tract on which stood the original mission buildings near Lac Qui Parle. Dr. Thomas Smith Williamson, a physician from Ohio, arrived here on July 9, 1835, with his wife and family. Two years later, Dr. Stephen Return Riggs and his young bride joined the mission. Here the two families labored until the early fifties.

The log houses which they erected for themselves and the adobe church which they built, are all gone, but the site of each is marked by a rustic poster. The cool spring at the foot of the hill is all that is left today of the settlement.

At this State Park some five hundred people gathered on Friday, June 14, under the auspices of the Minnesota Historical Society, to pay tribute to those Minnesota pioneers. The occasion was honored by the presence of a number of Riggs and Williams descendants, the oldest of whom, Dr. Thomas Lawrence Riggs of Oahe, S. D., was born on this very spot on June 3, 1847.

"Now we are going to the center of the world," he said to the writer on leaving Granite Falls, Minn. "My earliest recollections from the time I was three to the time I was seven are connected with Lac Qui Parle."

The meeting opened with a paper on the Lac Qui Parle Mission by Mr. Charles M. Gates, the acting curator of manuscripts of the Minnesota Historical Society.

Rev. Francis Philip Frazier, who is in charge of our churches among the Dakota Indians, painted four pictures of the Indian's contacts with the whites. The first picture was of the Indian's introduction to white civilization, not always under the best auspices, for the fur trader was only too often the dispenser of liquor, and the military forces were an abnormal group so far as their influence on the family life was concerned.

Rev. and Mrs. Frazier

Only the missionaries brought to the Indian the best the white man had.

The second picture was of the great awakening after the Outbreak of 1862 which, Mr. Frazier thought, was due to the breaking down of the old family life. Large numbers of Indians in the prison camps made a definite break with the old life and gave themselves whole-heartedly to Christianity.

His third picture was of the enlarging experience which began with the arrival of the Indians at Santee [the Government after the Outbreak of 1862 removed 1300 Dakotas to Nebraska] and the founding of Santee Training School by Alfred Riggs in 1870. A most interesting and successful approach was through music, and Mr. Frazier described as an early school scene a windowless hut with earthen floor strewn with straw, and the Indian boys singing the Indian equiva-

lent of *Scotland's Burning, Scotland's Burning,* under the direction of their music teacher.

Unfortunately, this new reservation life brought with it a good deal of segregation, which gave the Indians an inferiority complex difficult to overcome. The missionaries were successful go-betweens, who interpreted the Indian to the white man and the white man to the Indian, and their schools educated native leaders who are guiding their people into the stream of American life. In his last picture Mr. Frazier painted some of the great possibilities of the future. He spoke of Mr. Collier's Reorganization Act, through which the Indians are to become contributing factors in their own development as well as more useful members of our republic. This self-government for the Indians will make them pay for their own mistakes, while formerly, only too often, the whites did too much for the Indians. The Indian now has normal opportunities.

The church of today puts all its moral suasion back of this new program. Through visual education, active recreation, and the building of better homes and a better home atmosphere, the missionaries, every one of them an Indian, are pointing the way to these greater possibilities.

Providence and Grand Rapids

AS announced in our July issue, the Home Boards are to meet jointly with the New England Regional Committee in Providence, R. I., October 19–21, and the American Board with the Mid-West Regional Committee at Grand Rapids, Mich., October 22–24. We hope to print in our September issue a detailed program of each meeting.

Both conferences invite men and women, ministers and laymen—but with special emphasis upon real bona fide laymen, the kind of "he-men" whom Donald Adams delights in and appeals to in behalf of the spiritual as well as the financial phases of the missionary enterprise.

Both conferences will have seminars, forums, problems and discussions, not to speak of fellowship dinners and separate meetings for laymen and women. There will also be plenty of inspirational speaking at both meetings by missionary leaders of the type of Frank Laubach of the Philippines, Ray Phillips of Johannesburg, Fred Field Goodsell (following his study of work in India and Africa), Buell Gallagher of Talladega College, and Marguerite Davison of the Extension Boards.

The Moderator of the General Council, Dr. Jay T. Stocking, will make the opening address at Providence. Dr. Raymond Calkins of Cambridge will preach the sermon at Providence for the Home Boards and Dr. Russell Stafford of Boston will preach the American Board sermon at Grand Rapids. The chaplain for Providence will be Rev. John Gratton of Pittsfield, Mass., and that for Grand Rapids, Rev. Theodore K. Vogler of Duluth, Minn.

James Weldon Johnson of Fisk University is expected to address the New England meeting on the Negro situation, while Honorable John Collier, United States Commissioner on Indian Affairs, has accepted the invitation to speak to the Mid-West gathering on "The New Deal for the American Indian." The head of the Federal Council of Churches, Dr. Ivan Lee Holt (who, by the way, has been studying the work of the churches abroad as well as those in America) is expected to speak at Grand Rapids on "Missions and the Church in the World."

Each meeting will have a special missionary flavor, so to speak. For Providence it will be that supplied by our Home Boards, while Grand Rapids will have a decided Foreign Board seasoning, though Frank McCulloch will lead a panel discussion on some phase of the work of the Council for Social Action and Russell Boynton will give an address on "The New Home Missions."

At Providence one of the features will be an open forum conducted by Chairman Arthur E. Holt of the Council for Social Action. Also there will be an open forum on "Home Missions Today and Tomorrow" at Providence. Special discussion groups of young people will be led by their own young people's leaders on such subjects as "Organization and Work of Local Y. P. Groups," "The Use of Leisure Time," "Christian Patriotism," "America, Where Are We Going?" Paul Harris of the National Council for the Prevention of War will address the Providence young people along the line of his specialty.

One special feature of the Grand Rapids meeting will be the American Board seminars, conducted under the auspices of the various field committees of the Board, wherein actual problems will be openly discussed by members of various sub-committees gathered around the platform table. There will be pre-session seminars with church leaders also at Grand Rapids as well as a retreat for missionaries and officers of the Board.

The American Board will hold its regular business sessions during the Grand Rapids meeting, and the Home Boards will hold theirs at Providence. Necessary business will be transacted by the two Regional Committees as well.

Such great missionary gatherings have an increas-

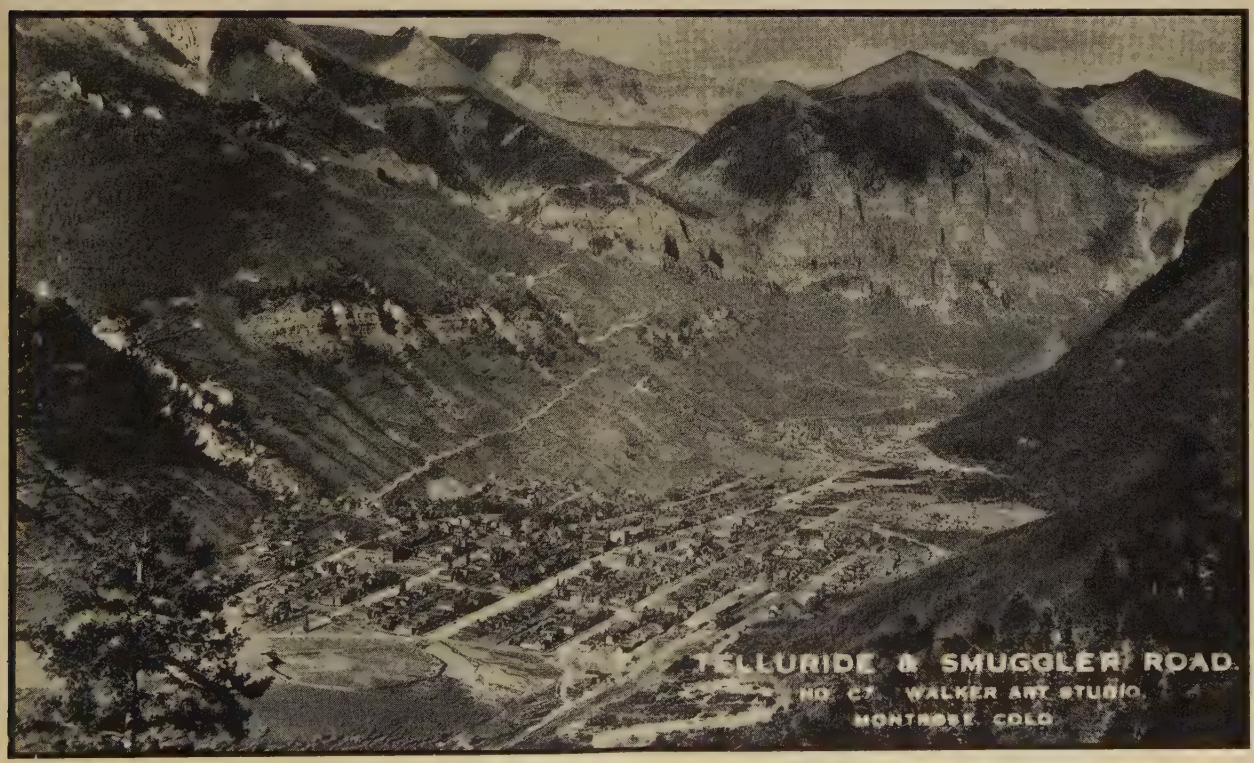
ingly important effect upon our church life. They broaden and deepen our sense of fellowship, widen our interests, lift us out of ruts, inspire us with new hope and purpose for Christ and His Kingdom, send us back home with strengthened muscle and morale. They are very effectual in their working and should be sustained especially in these days when constructive national and international forces seem to be in so much danger of being overwhelmed by disintegrating principalities and powers.

But we will not attempt to do anything more than suggest the large possibilities of these two important missionary gatherings and urge upon our readers not only to attend themselves but also to endeavor to persuade to attend other people of position and power, especially business men.

Heraldings

Spreading Out in Colorado

A home missionary usually ministers to "the regions round about" as well as to his own church. William R. Catton tells how this is done in Colorado: "My church is in Montrose, the county seat of Montrose county, Colorado, which extends over a hundred miles in an east and west direction, to the Utah line. It is a prosperous little community of some 3500 people closely enough in touch with the rest of the world to be much like any other community of the same size. Nucla is in Montrose county but 97 miles away from the county seat by highway, much of which is over the mountains, and not reached by a railroad at all. It has been served until recently by Mr. Millard Marshall, as a part of his wider parish including Nucla, Redvale, Naturita, Paradox and some hundreds of square miles of intervening country. He has recently left to accept a call to Idaho and his successor has not yet arrived. Telluride is in an adjoining county, high up in the mountains, formerly a very rich mining camp, but now something of a 'ghost' town. It is 70 miles from Montrose by highway, almost all of it mountain road, and reached by a narrow gauge railroad with very slow and somewhat irregular service. Telluride has a Congregational Church but has been unable to support a minister for a number of years. I was called last Wednesday to conduct a funeral in Nucla. The round trip is approximately 200 miles. I returned to Montrose the same day to keep a school commencement appointment. I went to Nucla again on Thursday to deliver a commencement address and to perform a wedding ceremony. I drove to Telluride Sunday afternoon to preach the baccalaureate sermon for the high school class and returned late at night through a mountain snow storm. The members of that high school senior



class have probably not been to a church service a total of a dozen times in their lives, because there are none for them to go to if they wished. Upon other occasions I have visited Telluride to conduct funerals, but frequently funerals are managed in such communities entirely by some obliging layman or lay woman, or the dead are buried with only the briefest of formalities or none at all."

Negro Homes Come High

"The Negro has been more adversely affected by bad housing than has any other group. There have never been enough houses of acceptable quality for him. His poverty has forced him to live in sections of very low-priced dwellings which are either in a state of deterioration or have already become slums. Due to the migration of the Negro from the agricultural areas to northern industrial centers, the problem generally is perhaps more acute in the North than in the South.

"Whereas the many deserted rural shacks in the South are due to the decrease in Negro population, the use of out-worn and deteriorated structures in the North generally is due to an increase in population. While Memphis and New Orleans have their 'Arks'—two-story structures with sixteen or more Negro families on each floor, where each family lives in a single room entered from a balcony hanging miracuously to the side of the building, where water is obtained from a single spigot in a muddy yard, the same yard which contains the common privy, Philadelphia has its 'band-box' houses—three small rooms arranged vertically, with a narrow, spiral stairway in one corner, the only exposure on a narrow, frequently crowded alley.

"Even under similar housing conditions, in many instances, the Negro pays higher rentals than other groups. Usually these high rentals necessitate the taking in of lodgers. Moreover, it is not uncommon for Negroes to pay as much as 60 per cent of their income for rent in many cities and areas where even poor housing is scarce. This drain for rent usually means for these Negoes an unhealthy, unbalanced family budget." John P. Murchison in *The Crisis*.

Folkways Can Be Changed

At the annual meeting of the Commission on Interracial Coöperation of Atlanta, Prof. Guy B. Johnson of the University of North Carolina said: "A Sociologist, steeped in the doctrines of the folkways and *mores,* is apt to feel, 'What's the use? Nothing can be done.' But *even* a sociologist would be stupid not to try his best, if it did no more than contribute to his peace of mind. Furthermore, there is the possibility that he can discover signs that folkways are sometimes so fragile that they crumble easily; that they are something based upon indifferent or negative qualities and are amenable to intelligent treatment.

"About three weeks ago Dr. Hope spoke at our Institute of Human Relations at Chapel Hill. The keynote of his address was this: Couldn't it be a matter of pride for the South, recognizing in the Negro a fine personality, a strong physique, special talents in many fields—couldn't it be a matter of pride for the South to take the Negro into its thinking and give him the opportunity and the stimulus for self-development to the end that the whole nation may go forward to greater heights of culture and achievement?

"As a corollary, we must also appeal to the South as to an individual who has grown older and is ready to smile at the fears and bugaboos of his childhood days. We should poke fun judiciously at the old fear of Negro domination, the danger of Negroes in politics, and all the other stereotyped prophecies and predictions about what the Negro would do under certain circumstances.

"The keynote, then, is appeal—appeal to pride, to reason, to sense of fair play, and to self interest. The techniques are propaganda, promotion, publicity, education, and the manipulation of situations in such ways that harmful attitudes may be headed off and favorable attitudes built up."

Fighting Does Not Bring Freedom

M. Ashby Jones of Atlanta is both a Southern gentleman "of the old school" and an enlightened Christian. At the last commencement of Hampton Institute he said: "The American tragedy was that Northern people came to look upon Southern people as slave-drivers, every man with a bloody whip in his hand; and the Southern people were taught to look upon Northern people as industrial tyrants who were seeking to take away their civilization and rob them of their leadership in the country.

"Then they fought. They fought each other with deadly and growing hatred, and every battlefield deepened that hatred, and every campaign inflamed that anger. We come to face the truth that there never has been fought a bloody fight on the battlefield that can free people. The deepening hatreds that grew out of the Civil War have left their marks on both races; and the very fact that war was fought for the freedom of the Negro people inflamed prejudice, lit the flame of racial hatred and hostility.

"Reconstruction days followed, to add to that deepening gulf between the races. Conscienceless politicians organized newly enfranchised Negroes into a mass of resentment and hostility to vote en bloc, and that very

challenge made of the Southern white people a solidarity of race and party. The white people robbed the Negro of his franchise. Yes, and in doing so they robbed themselves of their political freedom, for when the South went solidly Democratic, it lost its democracy. You cannot curtail the freedom of one people without, in the very doing of it, curtailing your own freedom."

Book Chat

Recent Publications

American Board

Africa. Exposed to Christ or Exploited by Man. Which Shall It Be? 8 pages.

Capron Hall. Training and Model School, Madura, South India. 4 pages.

China. 8 pages.

India and Ceylon. 6 pages.

The Philippine Islands. "Seven Thousand Emeralds." 8 pages.

Commission on Missions

Building Day by Day Gift by Gift. How our giving makes possible effective Christian living throughout the world. 4 pages.

China Changes. An enclosure leaflet. 4 pages.

Education Society

Christian Education and Your Church. A leaflet describing the work and service of the Education Society. 6 pages.

Prepare for the Peace Plebiscite! A leaflet giving the form of the plebiscite together with material in support of each of the five positions. 15 pages.

Home Missions Come of Age

The purpose of home missions in this country is aptly stated in the title of *Toward a Christian America*, by Hermann N. Morse (Council of Women for Home Missions and the Missionary Education Movement. Cloth, $1. Paper, $.60.) It is inevitable that such an endeavor should change as the nation changes. During most of the nineteenth century home missionary organizations devoted most of their energies to trying to keep up with the ever moving frontier. While the country was being settled the great need was for the organization of new churches.

During the closing years of the last century Dr. Morse points out three significant tendencies: "First and most obvious was the tendency away from the emphasis on mere extension of work and toward an accepted responsibility for its permanent maintenance, with an increasing concern for the quality of service. Second, with respect to the service ministry there was a marked trend from 'social by-product to social aim.' Third, there was a movement away from conceiving home missions merely as an instrument of denominational expansion and toward the conception of it as an unselfish contribution to religious development and social reconstruction."

With the coming of the twentieth century life in America became increasingly complex, and so did the activities of our home mission boards. Among the factors which have influenced developments Dr. Morse enumerates: Growth of Cities, Changing Trends in Immigration, Development of the Labor Movement, Depletion of Rural Communities, Improvement in Communication, Progress in Education and Related Fields.

In recent years it has become increasingly difficult to define the aims of Home Missions in definite terms. Changing conditions and the exercise of common sense has led our boards into a great variety of activities. At present there is great need of finding the common denominator in the things which are being done and then evolving a satisfactory philosophy of home missions.

Toward a Christian America suffers the inevitable defects of a book which approaches philosophical problems under inter-denominational auspices. It does not go as far in matters of fundamental policies as one might wish, especially when it comes from the man who has immediate charge of the work of one of our largest boards. But it does supply the factual basis from which others can distill the philosophy.

J. R. S.

Hinduism

This is a valuable little volume written by one of the best authorities on India. Dr. Griswold in *Insights into Modern Hinduism*, by Hervey Delbitt Griswold (Henry Holt & Co., $2.00) writes of "the soul of modern India as revealed by" some of the outstanding Indian leaders of modern times. He has chapters on Gandhi and Tagore, but also gives accounts of others not so well known in this country but who represent significant trends in Indian thought. There are also chapters on the general character of Hindu religion, and on the religion of the outcastes. They constitute

real "insights." Dr. Griswold's comment on Hindu syncretism is illuminating not only as to Hinduism but also as regards the nature of syncretism. "Now there is syncretism and syncretism. No fault is to be found with the syncretism which proves all things and holds fast that which is good, whatever its source may be. Such syncretism is critical, and is one of the main sources of religious progress. But the syncretism of Hinduism is *uncritical.*" This is just the word that needed to be said about syncretism. One thing that this book reveals is the points at which a critical syncretism is taking place in India due to the influence of Christianity on Hinduism and of Hinduism on Christianity.

H. V. W.

Micronesia

The author, Paul H. Clyde, of *Japan's Pacific Mandate* (Macmillan) is a professor in the University of Kentucky, and was invited by the Japanese Government, early in 1934, to make a voyage of two months through the mandate.

He gives us much valuable information concerning these 1,400 islands of Micronesia, from the time when Magellan first sighted them in 1521, through three hundred seventy-five years of Spanish, fourteen years of German, and twenty years of Japanese rule under a Class "C" mandate.

He discusses very fairly and with much documentary evidence to substantiate his conclusions such questions as industry, trade, labor, meaning of a Class "C" Mandate and where the sovereignty resides, the challenge by the U. S. A. of Japan's mandate over the Island of Yap back in the early twenties, reported fortifications by the Government of Japan contrary to the conditions of the Mandate, and Japan's right to continue her mandate after withdrawing from the League.

As Christians we are especially interested in the international situation which the abundance of his information forces the reader to consider and what he says about Missions in general and the American Board in particular. His statistics, observations and some of his criticisms are exceedingly helpful but one regrets that some of his attitudes are those of the unsympathetic, casual observer. He is most fair and generous in his praise of Reverend Carl R. Heine but feels compelled to "raise the question whether it was Christianity or the personality of Carl Heine that had so transformed those natives. Perhaps the two worked hand in hand. Those visitors however, who heard that Easter service, will hazard the opinion that the native of Jaluit has responded more to the man than to any doctrine he teaches." Mr. Heine, whose estimate of himself, the native and his own religion may be more correct than the author's would doubtless think differently on this point as well as on some minor details of fact relative to the mission work.

The book is not only fascinatingly interesting to read but the twenty pages of carefully prepared bibliography and index make it exceedingly valuable as a book of reference.

CLARENCE F. MCCALL

This, That and the Other

A Community Club in Wisconsin

In response to a prize program contest Mrs. C. V. Hibbard put on as chairman of the promotional and educational committee of the World Fellowship Council of Wisconsin Women, she received among others a letter from Ethel S. Raymond of Fulton concerning the organization she was connected with.

"We are not so much a church society as a community club, but for years and years it has been the 'Ladies' Aid,' and I presume it will be for years to come. It combines the religious and secular elements in a most original manner.

"Instead of a program committee, we have a committee which makes out the list of *entertainers* for the year: a hostess and a program leader for each meeting. After devotionals and the business meeting we have the social hour. It all depends on the individual program leader as to whether that is educational, religious, or social. Sometimes it will be an afternoon on Edgar Guest's poems; or paragraphs from the News Letters on unemployment or race relations cut out and passed around; or papers passed around on which we are to write letters to one of our sick or absent members; or clippings about Jamaica or China or Puerto Rico—you see we are extremely cosmopolitan in our interests. One time it was a quilt show; one or two of the leaders have chosen the plays sent out two years ago, I think it was, by Mrs. Peabody.

"We vote each year whether to continue as we are doing, or have a study club, and the vote so far each year has been to continue as we are doing; and we abide by the majority vote, feeling that the organization does really accomplish a good deal in our community life."

Echoes of the Talladega Inaugural

Following the inauguration of Buell Gallagher as president of Talladega College on April 3, 1934 a one-day conference was held on "The Function of the Negro Liberal Arts College in the Social Process." The inaugural address of President Gallagher together with the papers presented at the conference have been published in an 82-page booklet entitled *The College and the Social Process*. The contributors are Buell Gordon Gallagher, William H. Kilpatrick, Ambrose Calliver, T. Arnold Hill, Clark Foreman, W. E. Burghardt DuBois, Willis J. King, A. Bruce Curry and John H. Finley.

A Chance to Help at Talladega

Talladega College needs: (1) a first rate grand piano, preferably a Steinway, for concert use in the chapel to enable the Department of Music to present its programs in an adequate fashion; (2) an X-ray machine for the college hospital with which to properly safeguard the health of the students. Last year a promising young person was invalided home with tuberculosis, which would have been diagnosed much sooner if the college had had proper equipment for making tests. Anyone interested in supplying either of these deficiencies should write to President Buell Gallagher, Talladega, Ala.

A Merzifon Wedding

The weekly *News Notes* of the Near East Mission has this paragraph in its issue of June 25:—

"Our special news reporter from Merzifon gives the following particulars of the Goodsell-Smith wedding of June 16th.

"Piano solo—Mrs. Lynda Goodsell Blake.

"Duet — Dr. Clark and Miss Brauer.

"Wedding march—Miss Jessie Martin, with chorus of 20 school girls.

"Wedding ceremony—the Turkish civil ceremony; the religious ceremony — conducted by Mr. Blake.

"Mr. Carleton was best man; the local Governor and Dr. Dodd were witnesses. Bobbie and Margaret Dodd, Johnnie and Lincoln Blake, and Muriel Carleton scattered rose petals, or carried the bride's train.

"All the notables of the city were among the hundred guests at the reception.

Northfield Peace Parade

The unprecedented spectacle of a dramatic demonstration against war by the Northfield missionary conference on July 11 was hailed by the Rev. James Myers of the Federal Council of Churches of Christ in America in an address at the close of the Peace Parade as "an omen of profound significance in the religious crusade for a warless world."

The parade for peace, consisting of 20 units, started at Round Top, the grave of Dwight L. Moody, the noted evangelist, and wound its way through the village of East Northfield and back to the campus. The Cross carried aloft was borne in the front of the parade, followed by the massed colors of the Church, vested clergy, faculty and committee members, the massed flags of the nations, missionaries from many lands, nationals in native costume.

"What Price Glory" was the name of the most striking float. This depicted Flanders Field with rows of crosses, each one bearing a silver dollar sign and the slogan, "Munition Makers Reap Dollars—Others Reap Death."

"Generations of Children Bear the Burdens of War" showed children carrying heavy burdens of pain, suffering, hunger, disease, debt, ignorance, terror, and sorrow.

It was dark by the time the parade returned to the campus, but the headlights of automobiles flooded the field where the closing exercises were held. Mr. Myers in his short address said that "missionaries have ever been the shock troops of religion. They are Christians unafraid. They know how to face loneliness, misunderstanding, persecution, danger, martyrdom, and death in the supreme loyalty to Christ. As the Church turns now with missionary zeal and courage and sacrifice to the high adventure of the abolition of war, we may look forward with renewed assurance to the final victory of peace and goodwill among men."

With hands upraised the 2000 people pledged themselves in the following affirmation: "Because I cannot reconcile the Way of Christ with the practice of war, I pledge myself before God to work for the abolition of war as a method for settling international disputes and to insist upon the use by all governments of the machinery of peace to maintain international justice and goodwill."

From Peiping *Mission Mirror*

"We have not felt this spring like those unfortunate people who knew not the day of their visitation. What a galaxy of stars have been zooming our way! The previous bulletin made some mention of our own particular luminary: WCF. But Wynn is only primus inter pares. Dean Weigle of Yale has been here and there again and again. Dr. Hume [Edward Hume, formerly of Yale-in-China] has paid us another visit, and in a day's conference with a dozen or more medicos from this and the two adjoining provinces raised high hopes for fruitful coöperation in that arm of the service, increased by the prospect of his staying in China for three years with the Council of Medical Missions. John R. Mott swung through Peiping for a three-day visit just before Easter. Among

other events the Union Church Brotherhood threw a banquet for him at the Hotel de Pekin where the English-speaking community did honor to itself by turning out two hundred strong to hear as fine an address as opportunity often offers. His major interest this time is in connection with plans for the enlarged meeting of the International Missionary Conference in 1838....

"The Five Year Movement is to be continued. Evidence from all over the country was convincing that it has brought fresh life and vigor to the churches. The Hartford Fellowship is to be welcomed. The problem is to safeguard their first years in China so as to ensure their maximum future usefulness without quenching any of the magnificent spirit of consecration and adventure which has prompted them to attempt something essentially new and refreshing in Missionary Service."

Talitha Home, Johannesburg

The cornerstone was laid May 1 by the Mayoress, the Bishop of Johannesburg, the Chief Native Commissioner, the Manager for Native Affairs and Dr. Xuma of Bridgman Hospital giving inspiring addresses.

A year before, thirteen missionary women, representing as many churches, constituted themselves a committee, Mrs. F. B. Bridgman, chairman, to see what could be done for the native girls, most of them between the ages of fourteen and eighteen, who are brought before the Juvenile Court for vagrancy, quarreling, theft. They had been sent to the "Fort" along with hardened criminals, because in all South Africa there was no other place to send them.

After vain search for a cottage or even a piece of ground, the committee appealed to the Manager for Native Affairs, who secured for them nearly two acres just within the Western Native Township. Then the committee visited the mines, the brokers, the mining machinery firms, wholesale and commercial houses and merchants for funds. The response to their appeals was amazing.

Miss Alice Weir, for fifteen years a social worker in the slums, under the American Board, is to take charge of the Home.

The First Christian Women's Conference

for the West Road or Yellow River District churches was held at Liulin, Shansi, and the money to run it came mostly from the small checks sent Louise Meebold at Christmas. The military in the district had commandeered all available animals to transport men and munitions to Shensi. But the delegations came in, each group with a tale of how, by special good fortune, it had found a means of coming.

Delegates arriving

Each evening a group of delegates with a leader presented a simple play on such subjects as the handicap of illiteracy, need of health education, international friendships, and women got up on the platform and made speeches who had never before even seen a dramatization of this kind. Classes were held in Health, Child Training, Christianizing the Home, The Life of Jesus. Miss Chang, lent by the Fenchow hospital for lectures and demonstrations, chose her cases right from the delegates. Many local Christians attended the meetings and helped in various ways.

The women were *so* eager to learn, *so* willing to try anything, *so* responsive!

Kindergartens Obligatory in Bulgaria

A law has been passed in Bulgaria which requires every community of more than five thousand inhabitants to open a kindergarten, attendance to be obligatory for a year. There are also requirements for summer kindergartens in farming districts and day nurseries for children of working mothers. Miss Elizabeth Clarke was told at the ministry that 150 new kindergartens would be opened during the next school year. Special training is also required for kindergartners, and as the training school she founded in 1900 is the only one to furnish this, its graduates will be in great demand.

Annual Field Day in Aleppo

These Interscholastic contests were established seven years ago with a view to bringing the students of the different secondary schools into more intimate relations; they had been isolated as to outlook. This year's field day brought Aleppo College favorable newspaper publicity on the score of having started the idea and invited the other schools. The College probably lost two firsts, certainly one, through fouls or other mistakes. The fact that its students accepted the decisions of the judges made it graceful for others to do the same. Last year the government lycee students left the field in a body and would not accept ribbons for any events in which they had secured places, because of dissatisfaction with decisions. Yet Aleppo College was surprised at winning first place after all. Rev. R. F. Markham has been in charge of athletics the past year.

Dr. Thwing at Marietta

President Emeritus Charles F. Thwing, Western Reserve University, Cleveland, represented in June the American Board at the one hundredth anniversary of the founding of Marietta College, and our readers will naturally be interested in his report that the celebration was "worthy of the origin of the college and of the town and worthy of its history." To his mind the plans for the observance were wisely laid and "executed with efficiency and courtesy." To him it seemed "not a little significant that so many Presidents, Deans and other officers could be present."

The addresses were "solid in their historical and personal content," President Parsons himself giving an address worthy of his name and of his service to Marietta. One of the most interesting addresses, according to Dr. Thwing, was given by Mr. Willard Long Thorp of Washington on "The Dimensions of Liberal Education"—that is, length, breadth, depth, durability, the degree of internal pressure and weight —"an interpretation thoughtful, well planned and well developed."

Dr. Thwing, by the way, spoke of the honor that he had of walking with a Doctor of Philosophy of Harvard, to him a "fitting combination of the oldest college with the oldest foreign missionary society."

The Brown Thrush Sings Again

Some years ago Mr. James H. Gregory established a fund of which the income was to be used for the purchase of "character forming" books to be given to the graduates of the schools and colleges of the American Missionary Association. Fortunately he did not lay down any other requirements concerning these volumes. This year the income has been used to publish an anthology of verse entitled, *The Brown Thrush; 1935.* A former volume of similar title was limited to poetry from students at Talladega and Tougaloo, but the present book has been enlarged to include verses from all the colleges which have been related to the American Missionary Association at any time: LeMoyne College, Straight College, Talladega College, Tillotson College, Tougaloo College, and Atlanta University, Fisk University, Hampton Institute.

The sixty-six poems published are the work of twenty-nine writers ranging in academic standing from the class of 1929 to the class of 1938. The editing was done by Lillian W. Voorhees of Talladega and Helen M. O'Brien and Hugh Gloster of LeMoyne.

The appearance of the book is as distinguished as its contents. The type was hand-set by Mrs. Helen M. O'Brien and Robbie I. Gordon of LeMoyne, and imprinted in brown on buff Antique Finish Linen-weave. Text on a platen press. The edition is limited to 1000 numbered copies. The book is for sale by LeMoyne College, 807 Walker Avenue, Memphis, Tenn.

The American Zulu Hospital, Durban

is described at some length by one of the editors of *The Leech*, the Witwatersrand University Medical Journal, and then he adds: "Today it seems quite natural that the Bantu should receive medical attention. It was a very different story thirty-five years ago. Then, Dr. McCord was faced with a white population strongly opposed to any interference with the blacks. They contended that the natives had lived well enough before the white man came . . . why should anyone start teaching them newfangled ideas or meddle with their health. Dr. McCord . . . started among a people who were poorer, less civilized, more superstitious than they are today. He possessed, however, large vision, together with the necessary courage and energy to start realising his dreams."

A Nurses' Choir

The choir of the Fenchow, China, hospital is responsible for the music in the student church one Sunday every month, writes Emma Noreen, R.N., and adds much to the service. One of the head nurses went with Miss Meebold to an outstation to give demonstrations in simple home nursing. The nurses are willing and glad to go to the difficult places to serve. Mr. Liu of the National YMCA spoke at the hospital and had personal interviews with the nurses over their religious problems; he found these to be of a fine personal nature and all pointed directly toward helping their fellowmen. More emphasis is being put on teaching the hospital patients how to care for themselves at home, so the average stay has been shorter. First and second class fees and out-patient fees have been increased. Dr. Judd, who joined the staff last October, is fast making his influence felt.

Sunday Becomes the Weekly Legal Holiday in Turkey

The new law changing the weekly holiday from Friday to Sunday was put into effect June 1. The legal holiday now begins at one o'clock Saturday afternoon and closes Sunday night. The official holidays have been announced as: Victory Day, October 29; National Sovereignty Day, April 23; Spring Holiday, May 1; Sheker Bayram, 3 days; Kurban Bayram, 4 days; New Year's Day.

How to Budge a Budget

Both those who love budgets and those who fear them will find food for thought in a 24-page booklet entitled *Budget Making for Educational Institutions Operated Under the Auspices of The American*

Missionary Association, which has been prepared by Louis M. Hickman, the Institutional Auditor of the Association. With great lucidity it sets forth both how budgets are made and how they are worked. The only item omitted is how to raise them! Budget fans should write to Mr. Hickman at 287 Fourth Avenue, New York, for copies.

Coeducation in Reverse

We have heard of women being admitted as students in the American College, Madura, recently. The Bible Training School in Ahmednagar, Principal, Miss Gertrude Harris, admitted a man teacher as a student this year. Eight teachers graduated from the School last spring. One of them, a matriculate with teacher training and experience, plans to return to teach and do post-graduate work.

A Zulu Pastor

After going to an outstation for Sunday service, Rev. and Mrs. Henry Stick of Amanzimtoti Institute were invited to the pastor's home for dinner. He was an unordained man with a limited education, had holes in his ears indicating that when a young man he was a heathen. He and his wife were married when heathen. He went to Durban to pull a rickshaw, was converted there, went to night school and learned to read and write. Then he attended the Bible School for evangelists and now has charge of a wide-awake church of over a hundred members. He is one of the most diligent agriculturists among the Zulu pastors and among the farmers of his district. The dinner was cooked and served by his daughter, now a teacher. She spoke faultless English and one would have supposed her people had been civilized Christians for several generations back.

Communism No Longer Popular

among students, according to Professor Roderick Scott of Fukien University, because Chiang Kai Shek has so far reduced the Communists. In Diongloh he established one of his own men, a Harvard man with an educated Christian, who has actually transformed his district.

Professor Scott has sent out a Fukien leaflet which among other things speaks of the rural service at the University, of which Dr. Francis Chen was appointed director last year. Work was begun in three villages within half an hour's walk of the campus, the program including schools, clinic, gardens, farmers' club, by the people, and by the students various clubs, scientific lectures, health campaigns, a children's library.

Dr. Goodsell in East Africa

Mr. Orner went to Beira and met Dr. Goodsell there, came on with him to Umtali where they met Mr. and Mrs. Franklin Warner. It was a strange coincidence that the latter left the West Coast of the United States the same day as Dr. Goodsell, and that without prearrangement they met at Umtali. There was a school exhibit at Chikore with a good attendance.

"When is the feast going to begin?" was the summary of Chief Musikavanthu, which rather dampened the high opinion of him the newcomers had.

At Mt. Silinda they visited the Institute, the Hospital and some Native kraals, as Mr. Warner was anxious to get movies. He got a shot of Dr. Goodsell and John S. Marsh stamping mealies, greatly to the delight of the women and girls standing about. A reception was held in the evening. Two days later, at Mission Meeting, Dr. Goodsell drew up a set of very searching questions for discussion. He wished the Mission to outline a ten-year plan for progress.

The next day there was a big meeting for the Natives with a pageant of the early days of the Mission, and a speech by Dr. Goodsell to the people. He also preached to them Sunday.

"Dr. Goodsell came among us so naturally that we felt when he had gone that one of the family had departed."

Corrections

Pastor Isaac is the man beside Lloyd Lorbeer on page 264 of the June issue. How the wrong name came to be printed there and later passed uncensored is a mystery to us.

The date of the founding of the Bailundo Church as given in our June issue should have been 1887; the first Christians were baptized on May 8. The name for Jesus Christ should have been spelled "Yesu Kristu."

Personals

Rev. Isabelle Phelps of the North China Mission of the American Board received her degree of M.A. this spring from the Hartford Seminary Foundation. The subject of her thesis was "The Impact of Western Influences upon the Womanhood of North China."

Miss Frances B. Clapp of Doshisha University has been given the honorary degree of Doctor of Music by Pacific University of which she is a graduate and where she taught music three years some time before she was appointed a missionary to Japan. She had also taught in Pomona College and studied in Germany. She is the daughter of Rev. C. F. Clapp, a former Superintendent of Oregon churches.

Theodore Spivey Oppenheim of Schenectady, N. Y. has been ap-

pointed by the American Board as a short-term teacher in Jaffna College, Ceylon. A graduate of Union College, he has just earned his B.D. at Yale Divinity School. He has taught in preparatory schools and acted as assistant pastor.

Rev. Leslie J. Adkins, after nearly ten years with the Near East Mission of the American Board, became pastor on June 16 of the Second Congregational Church of Beverly, Mass. He is a graduate of Cambridge University, England (also of Hartford Seminary). At the age of eighteen he enlisted in the British Army and served in France.

Rev. Hugh Vernon White sails early in August to visit China, Japan, India, and the Near East. His approach to their peoples will be primarily philosophical and theological. He became a secretary of the American Board four years ago with special responsibility for the interpretation of Christian missions in terms of modern thought to church leaders.

Rev. Howard S. Galt, with his family, expects to arrive in Los Angeles on July 27. He is an alumnus of Tabor College, Ia., studied at Chicago University and Chicago Divinity School and Hartford Seminary. He received his Doctor of Education degree from Harvard in 1927. He went to China in 1899 and is a professor in Yenching University, Peiping, China.

Miss Nellie May Walker of the Foochow Mission, China, who has taught for the past three years in the Wenshan School, Foochow, is being transferred to the South Africa Mission to meet a pressing need in Inanda Seminary. She is an alumna of Pacific University. Her grandparents were missionaries to the American Indians.

President Bryan S. Stoffer of American College, Madura, who with Mrs. Stoffer arrived on furlough June 18, has been in India twelve years. An Ohio man, he is an alumnus of Ashland College and Oberlin, but received his M.A. degree, his B.D. degree and his Ph.D. degree from the University of Chicago.

Dr. Maria Korchagina, of Satara, India, arrived in the United States for the first time the last of June. She is a Russian physician, was on the staff of the mission hospital in Ahmednagar for a time, has recently been working in the Friendship Center in Satara. An account of her romantic career appeared in our issue for April, 1934.

Dr. Albert W. Dewey, with his family, expects to be in Boston in July, leaving his medical work in Gaziantep, Turkey. He took his Bachelor's, Master's and Doctor of Medicine degrees at Denver University, immediately became Captain in the Medical Reserve Corps, and was with the A.E.F. in London and France for more than a year. Then he went to Turkey. Mrs. Dewey had been a Y.W.C.A. Secretary in Japan before her marriage.

Mrs. Edgar M. Flint of Madura, India, reached Boston May 13. In June she attended the commencement exercises at Wellesley College, her daughter Thelma being one of the graduating class. Mrs. Flint herself received her Bachelor's Degree and Master's Degree from the University of Wisconsin twenty-three years ago. Her husband, who is Professor of Chemistry and Physics at the American College, Madura, will join her in this country later.

Rev. Charles T. Riggs, arriving with his family late in June, is a grandson of Elias Riggs, the famous linguist and translator. He himself speaks three languages fluently; his work has been mainly among the Greeks in Istanbul. He is an alumnus of Princeton University and Auburn Seminary. President Riggs of Anatolia College is his brother, also Rev. Henry Riggs of Beirut, Syria.

Rev. Henry H. Riggs, also of the Near East Mission, arrives on furlough some time in August. A Carleton College and Auburn Seminary alumnus, he was formerly President of Euphrates College, Harpoot, but since the war has worked for the refugees in Beirut, Syria.

Mr. Galt

Mr. Stoffer

Mr. C. T. Riggs

In Memoriam

Unite us here today, Our Father,
With all Thy blessed ones,
Who have fought Thy good fight of faith
And passed through the shining veil of death
To their reward, Thy unclouded companionship.
. . . All, in this life and beyond, who love Thee,
Are forever one deathless fellowship,
The citizens of the city—
That radiant City of the Living God.

By J. S. Hoyland

Miss Elizabeth J. Dannell

A mountain girl who spent her life teaching the children of the mountains—such was Elizabeth J. Dannell. She was born and she died near Grand View, Tenn., where she also graduated from Grand View Institute. In 1904 she received her first appointment under the American Missionary Association to a school in Alabama, but in 1906 she was transferred to Pleasant Hill Academy, where she taught for sixteen years. Those were the days when a teacher's life was not as pleasant as at present. Many were the evenings which she spent tutoring those who were advanced in years but belated in their academic progress.

She was never strong, and in 1922 her health broke as the result of teaching in a cold room before the fires had been started for the fall. After a long period spent at Uplands Sanitarium she retired to her mother's home near Grand View. She made much of the small "pension" which the American Missionary Association granted her trying to improve the homes and farms about her. She was buried on June 13 from the Grand View Church.

Miss Lucy Crain

She Personalized Life

An infinite capacity for friendship! That was the outstanding characteristic of the gracious lady whom so many found it easy and natural to call Lucy Crain. Her life was her friends and her friends were her life. She drew them to her by a genuine interest. It mattered not how tired or ill she was, the fatigue or illness of another was always greater.

Into the ranks of the American Missionary Association came Miss Crain in 1922. At once she found a whole new world of human relations. But she was perfectly at home. Race made no difference to her. She did not call her new friends her Negro friends. They were friends, just friends. Race discriminations angered her. A chance to improve race relations set her up.

With Lucy Crain it was not a case of serving humanity. She served human beings. There was nothing abstract or detached about her. She loved people, all kinds of people in every walk of life. She could talk with a business executive as easily and readily as with an elevator operator. She had no inferiority or superiority complexes. She could serve tea in a mansion with equal charm as hostess or maid. She was religious in the same way that she was human. Theology bored her. Hypocrisy disgusted her. Only religion disposed to do something about health, wages, living conditions, race relations and peace meant anything to her.

In 1930 Miss Crain went from the American Missionary Association to the Department of Church and Race Relations of the Federal Council of the Churches of Christ in America. Here her specific task was to help Negroes get jobs or find out why they couldn't get jobs. To get an employer to loosen up on the employment of Negroes was her delight. It was hard to say "No" to her. She did not propose to accept "No" unless absolutely forced to.

From the Federal Council's Department of Race Relations Miss Crain went to its Department of Industrial Relations. Here she labored in behalf of the unemployed miners of West Virginia. She visited them in their homes. She found buyers in New York and Boston for the chairs and rugs they learned to make. She told their story with a sting that disturbed the complacencies of the more secure.

And all the while the steps of Lucy Crain were dogged by pain and suffering. She would not give up. Her doctors could not fathom the mystery of her illness. They marveled at her endurance, her comebacks, her enthusiasm for life. Meanwhile her race with death grew to be a continuous one. On Saturday, June 13, she surrendered.

It was altogether fitting that at the funeral of Miss Crain the minister should read Richard Watson Gilder's lines to Alice Freeman Palmer:

"When fell, today, the word that she had gone,
Not this my thought: Here a bright journey ends,
Here rests a soul unresting; here, at last,
Here ends that earnest strength, that generous life—
For all her life was giving. Rather this
I said (after the first swift, sorrowing pang):
Radiant with love, and love's unending power,
Hence, on a new quest, starts an eager spirit—
No dread, no doubt, unhesitatingly forth
With asking eyes; pure as the bodiless souls
Whom poets vision near the central throne
Angelically ministrant to man;
So fares she forth with smiling, God-ward face;
Nor should we grieve, but give eternal thanks—
Save that we mortal are, and needs must mourn."

Fred S. Brownlee

Margaret Weed Gillette

Mrs. Charles L. Gillette who had arrived with her husband in Seattle on May 14, died May 26 at the Iowa Methodist Hospital in Des Moines.

Margaret Weed was the daughter of a Presbyterian minister, an American of old New England stock. Born in Colona, Ill., where she lived till the age of eighteen, she was graduated from Monmouth College in 1907. Her college course was interrupted by three and a half years of teaching to help in the expenses of her family.

After graduation she taught three years, then became a visitor for the United Charities of Chicago and soon assistant superintendent of the Northern District office, shortly having to assume entire charge with complete supervision of the workers in a territory of twenty-one square miles.

In this work she needed just the qualities she possessed: tact, good judgment, ability to coöperate with all with whom she came in contact, a fine mind, and attractive personality. She showed marked leadership and wonderful initiative in the work. She was a spiritual leader in the church at Monmouth which she had joined, and a strong advocate of foreign missions.

In 1913 she married Charles L. Gillette, M.D., in Foochow, China, as he had preceded her to the field by a year. Their home has been in Diongloh, Dr. Gillette in charge of two hospitals, one in that town with a Chinese physician at the head and one in Pagoda Anchorage. They had four sons: Edward Allan and Charles Gordon, who are living in Des Moines; and Robert Weed and Ralph Donald, who came from China with their parents.

Ellen Ingram

Most of us knew Miss Ellen Ingram. She came to China in 1915 to help with the education of the children in her brother's family, there being no higher grades in the PAS of those days. The grades were soon added, however, and after a year or two she was free, but was not the sort of person to be satisfied with idleness.

First at Yu Ying, then at Jefferson, later at Paoting and most recently at Boone College, she was one who taught, not "English," but "boys." Most of us think of her primarily as the English teacher at Jefferson who for more than a dozen years gave unstintedly of her time and affection to the students who came to her in hours and out of hours for help of many kinds. Of those students one seldom heard her speak except in terms of warmest affection.

For the last two years, not in such good health, she has been living again in her brother's family. On April 17th she was suddenly and inexplicably taken ill with what proved to be pneumonia. Although placed almost immediately on the critical list at the PUMC she later rallied and appeared to have passed the crisis successfully. Then her heart weakened, and she died on Wednesday, May 1, burial taking place at Tungchow the following Saturday.

She had passed her three score years and ten two years ago, but she was one who never really grew old, as her interests were ever fresh and she was always happiest when actively doing something or helping someone.

The Mission Mirror.

Rev. Fountain Gage Ragland

Talladega lost one of its oldest sons in the death of Fountain G. Ragland while attending a class re-union on June 4. He was born in Talladega on Dec. 25, 1854, and graduated from the Normal and Theological Departments of the College in 1884.

His thirty-four years of pastoral service were divided between three churches—Mobile, Ala., 1884–1895; Wilmington, N. C., 1895–1901; Birmingham, Ala., 1901–1918. At Mobile he built both a church and a parsonage; at Birmingham the present location and attractive building were secured under his leadership. During recent years he founded and maintained a mission church at Ensley, Ala. He served as moderator of the Alabama Conference for nine different terms and attended a number of National Councils. He is survived by his wife and four out of his eight children.

The Chronicle

Furloughs Authorized

June 11. Rev. and Mrs. George M. Newell of the Foochow Mission, beginning in the summer of 1935.

June 11. Rev. Charles A. Stanley of the North China Mission, beginning in the summer of 1935.

June 11. Rev. and Mrs. Theodore T. Holway of the Near East Mission, in the fall of 1935 with a view to retirement.

June 11. Miss Angie Crew of the Japan Mission, beginning in the summer of 1935 for health reasons.

* * *

Sailed for the Field

July 11. From New York, Mrs. Samuel B. Coles of the West Central Africa Mission.

* * *

Arrival on the Field

May 7. In Colombo, Ceylon, Miss Lulu G. Bookwalter, returning to Uduvil, Ceylon Mission.

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Arrivals from the Field

June 27. In New York, Rev. and Mrs. Charles T. Riggs of Istanbul, Turkey.

June 30. In Boston, Dr. Maria Korchagina of Satara, India.

July 4. In New York, Rev. and Mrs. Richard S. Webb of Bailundo, West Africa.

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BIRTH

March 13. At Diongloh, China, a daughter, Edith Anna, to Rev. and Mrs. Arthur O. Rinden of the Foochow Mission.

June 29. At Rocky Ford, Colo., a daughter to Rev. and Mrs. Robert Dobeck.

* * *

MARRIAGES

May 30. In Tougaloo, Miss., Miss Lucille Moman of the Daniel Hand Practice School of Tougaloo, and Lionel B. Fraser, Assistant Professor of Education of Tougaloo College.

June 22. In Brooklyn Heights, New York, Miss Lois Huntington Halliday, daughter of Rev. Ernest M. Halliday, general secretary of the Church Extension Boards, and Mr. Lewis Crawford Clapp.

* * *

DEATHS

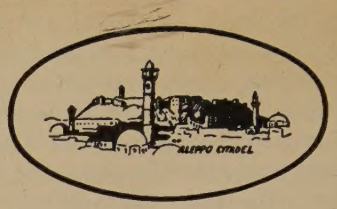
May 26. At Des Moines, Ia., Mrs. Charles L. Gillette of Foochow, China.

June 4. At Talladega, Ala., Rev. Fountain Gage Ragland, for fifty-one years pastor of Negro churches under the American Missionary Association.

June 11. At Grand View, Tenn., Miss Elizabeth J. Dannell, teacher in Pleasant Hill Academy, 1906–1922.

June 15. At Newtonville, Mass., Miss Lucy Bardwell Crain, personnel secretary of the American Missionary Association, 1919–1929.

July 9. At Randolph, Vt., as the result of an automobile accident, Raymond G. von Tobel, principal of Ballard Normal School, Macon, Ga., and 28 years in the service of the A. M. A.



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